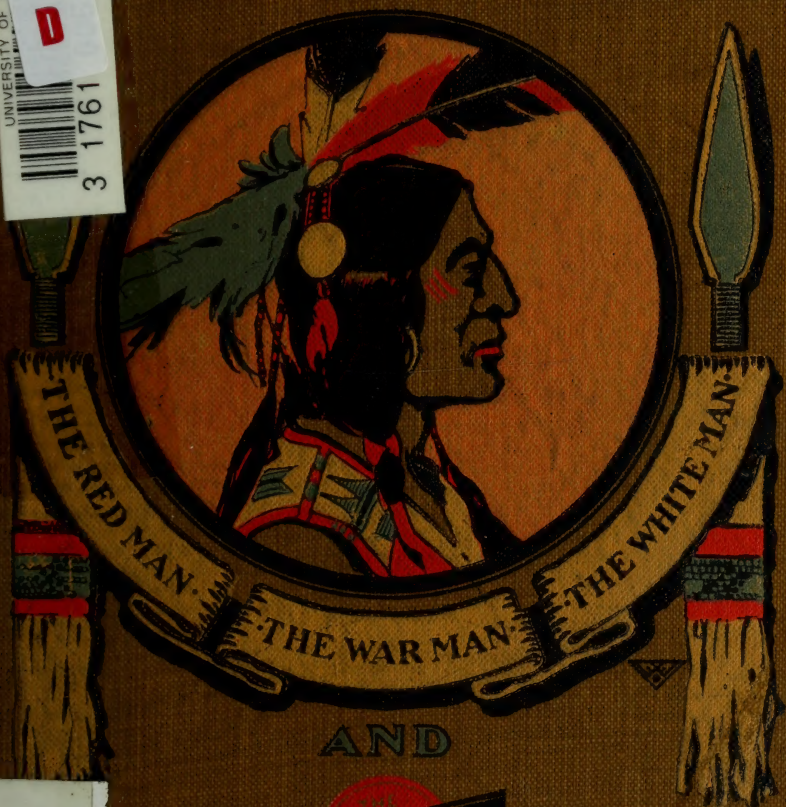


THE INDIAN THE NORTHWEST

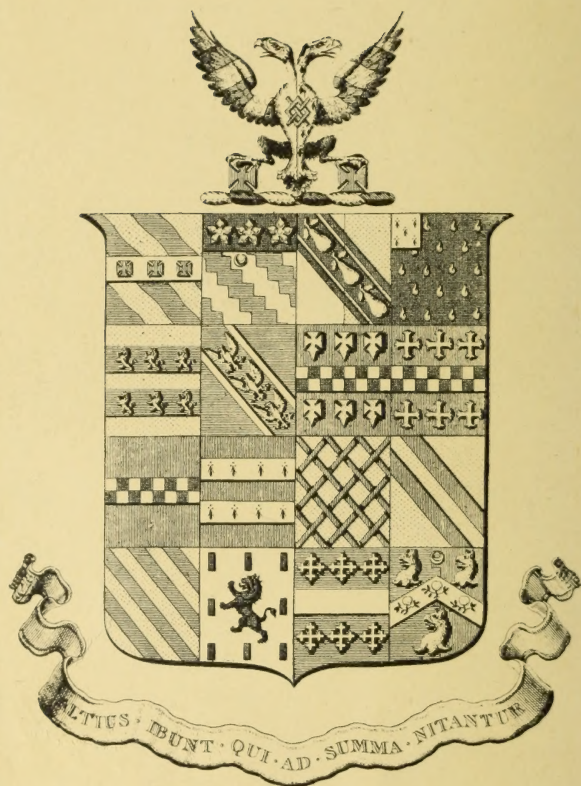


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BLACK HAWK, A SAUKIE BRAVE.

(See page 73.)

The Indian ✿ ✿ The Northwest

1600 1900

THE RED MAN

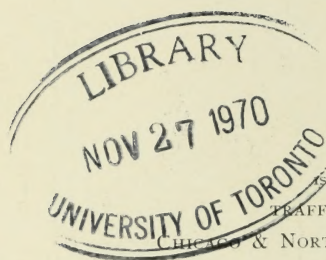
THE WAR MAN

THE WHITE MAN

AND



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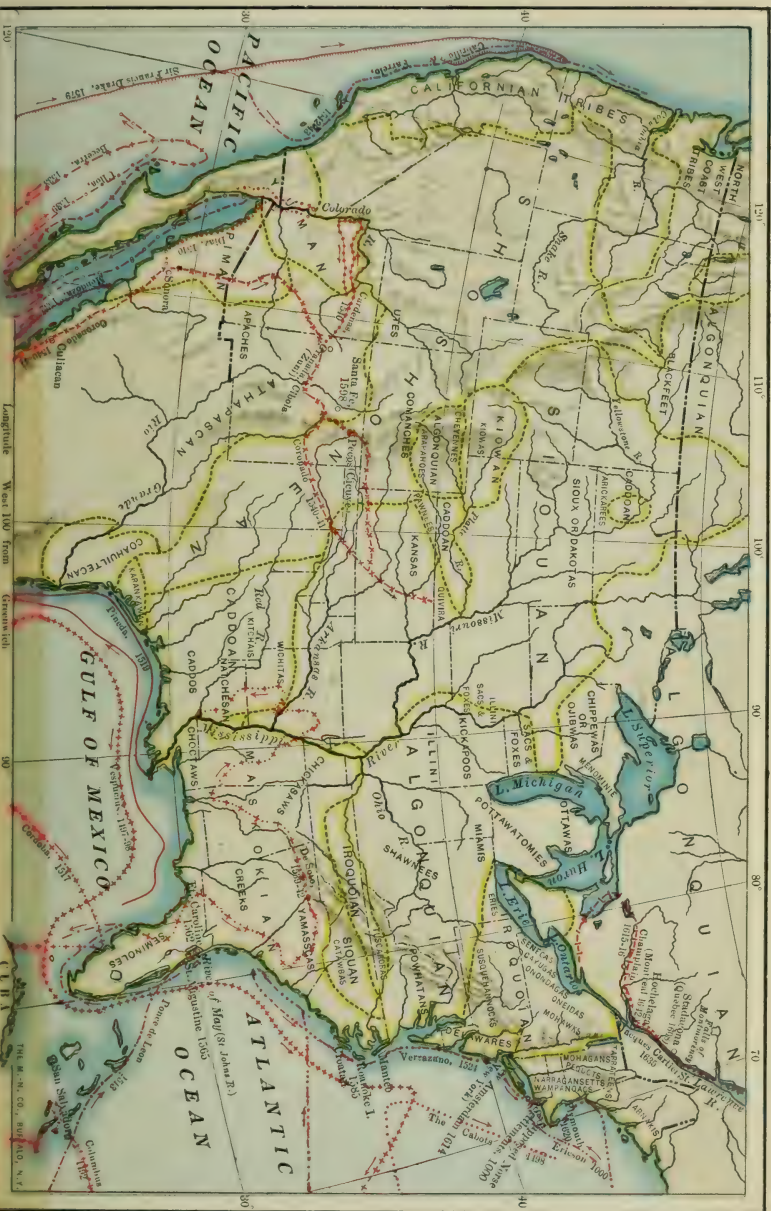
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Linguistic Indian Stocks thus: ALGONQUIAN
Principal Tribes thus: CHEYENNE

THE PRESENT UNITED STATES IN 1860.

Explorers' routes thus: Columbus, 1492
Early Settlements thus: Plymouth, 1620

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THE INDIAN. THE NORTHWEST.

1600 ——— 1900.

PROLOGUE.

"Father have pity on me,
"Father have pity on me;
"I am crying for thirst,
"I am crying for thirst;
"All is gone I have nothing to eat,
"All is gone I have nothing to eat."

From an old Arapaho Song.



THE Indian was never negative in character. His place in American history is as distinct as that of the early Dutch, the Scotch-Irish, or the English. His origin is still a matter of ethnological dispute. He was writing rude poetry before England received her Magna Charta. He understood some musical notes, and made use of them before the Psalms were chanted at Rome. He was worshipping the sun, moon, and stars when Egyptians were still pondering over the scarf of the Milky Way, thrown across the face of the heavens. He had a literature of legend and myth as old as the Nibelungen Lay. His original language of love was as pure, as sweet, as touched by the highest animations of the heart, as English wooer ever gave to English maid. He lived as an individual of wonderful physical endurance and a more than primitive brain power. What survives of him to-day, in the descendants that miserably crawl out their existence, is scarcely an apology for what he was. As the Iroquois, the Illini, the Sioux, the Pottawattomi, the Menomini, the Chippewa, the Arapaho, he was imaginative, forceful, brave, yet neither a demi-god nor a groveling human. Wholesale eulogies are no more to be heaped upon him for what he was than wholesale condemnations for what he is. He belonged to the time when the youth of earth was upon the continent of North America and the strong winds of a new civilization were sweeping down upon him with warning as to his end. He filled his place in the work of the evolution of man, as man shall be, when Time is no more. In his place has come the rush and roar of the railroad, the throb of great engines of manufacture, the crush of a new race pushing onward and onward to the same goal his eyes were set for while he was master of the forest and plain.

THE FIRST EPOCH. THE RED MAN.

Taki maka a-icha'gha hena mita'wa-ye lo — Yo'yoyo!
All that grows upon the earth is mine — Yo'yoyo!

Translation of a Sioux song.



SO TO the antiquity and origin of the North American Indian, ethnologists are slowly agreeing that his existence on this continent certainly antedates 1000 A. D., that he is of Asiatic origin, and that all of the families found on the continent, from the Atlantic to the Pacific, are interrelated, and originally came from one source. Historical evidences are multiplying as to the truth of these assertions.

In 1615, the French traveler, Champlain, visiting the Huron tribe of Indians of the St. Lawrence valley, drew a map of the country which they said laid to the west of their land. They told him of a lake called Kitchi Gummi, and which he named Grand Lac. This lake was visited by Allouez in 1666, and called Lake Tracy. Hennepin saw it in 1680, and called it Lake Conde. Schoolcraft was upon its waters in 1819, and left it with the title Lake Algona. This is the body of water now known as Lake Superior; and Champlain's rough map is one of the first evidences given to white men, not only of its existence, but of the great stretch of land lying south and west of its shores known now as North and South Dakota, Minnesota, and Wisconsin.

The French explorers — Jesuit priests, voyageurs, and trappers — touched the northern belt of what is popularly now called the Northwest many decades before others of their kind penetrated the land since divided into Illinois, Iowa, and Nebraska. Marquette and Joliet did not ascend the Mississippi from its junction with the Arkansas to the mouth of the Illinois, once called the Divine River, until 1673. It was 1679 before Fort Crevecoeur was built on the Illinois River. The famous ancient white villages of Kaskaskia, Cahoki, and Prairie du Rocher were not established on the banks of the Mississippi until after 1683. But it is due to the honor of France, that during the years of the seventeenth century, when England was content to slowly upbuild her colonies on the Atlantic coast, when Spain by moral law was being eliminated from the northern half of the western continent, the fleur de lis should be im-

planted in what is now the center of western thought, western activity, and agricultural development of the United States of America.

Two separate movements of Gallic explorers in the seventeenth century — one along the shore lines of Lake Superior and westward to the waters of the Mississippi; the other, via Lake Michigan, to the Mississippi and the Illinois, and thence to what has since become the Fox, Rock, and Wisconsin rivers—confronted at the outset a remarkable group of Indian families. The dominion of these families extended from the Platte and Missouri rivers, on the west, to Lake Superior and Lake Michigan, on the east; from the confluence of the Missouri and Mississippi rivers, on the south, to the Lake of the Woods and what is now the Canadian border, on the north. Within this area, which amounted to nearly 480,000 square miles, or one-ninth of the total area of the United States, to the time of the late Spanish-American war, were living, so far as men will ever know, about 500,000 red men. The census taker was unknown, and the figures can only be estimated from ancient memoranda and traditions of the Indians themselves as to what their actual numbers were then. But so swift are the mutations of Time, that to-day, in this same area, there are living, sinew of a great commonwealth, 12,000,000 white men and women, and their children. Of the 500,000 Indians, lords of the land 250 years ago, but 48,800 are now to be found within this area. One city exists in the same territory that a 500-mile journey from, on the line of a circle with Chicago as a center, will bring the traveler in touch with more than one-half of the total population of the United States.

Three great Indian families occupied this Northwestern prairie and timber land when the French first came upon them. The most important of these families, so far as history is concerned, was the Siouan, or Sioux, composed of the following tribes, occupying then approximately the regions indicated after their names:

Assiniboin,	Saskatchewan River.
Biloxi,	Mississippi River.
Crow,	Yellowstone River.
Dakotas,	Upper Mississippi River.
Iowas,	Iowa River.
Mandans,	Upper Missouri River.
Ogalala,	Missouri River.
Omahas,	Elkhorn River.
Otoes,	Platte River.
Poncas,	Middle Missouri River.
Tetons,	Missouri River.
Winnebagoes,	West of Lake Michigan.

Second in importance to the Sioux was the family of Algonquins, or Algonkians, composed of the tribes of:

Arapaho,	Upper Kansas River.
Black Feet,	Upper Missouri River.
Cheyennes,	Western Nebraska.
Chippewas,	Lake Superior.
Illini,	Illinois River.
Kaskaskia,	Mississippi River.
Kickapoo,	Illinois River.
Ottawas,	South of Lake Michigan.
Piegans,	Upper Missouri River.
Pottawattomi,	South of Lake Michigan.
Sac and Fox,	Ottawa River.

The third family, and the one first to be extinguished in the wars waged between the trio, was the Iroquois, composed of the

Mohawks,	} The Great Lakes.
Oneidas,	
Onondaga,	
Cayuga,	
Seneca,	
Tuscarora,	

Many more tribes belonged to these three great families than are indicated here, but most of those omitted never settled in the Northwest territory. Somehow, in the dim past, they were separated from the parent tree, and connection was never made again. For instance, the Abnaki of Nova Scotia were Algonquins; so were the Passamaquoddi of Maine and the Powhatans of Virginia. The Catawbans of North and South Carolina belonged to the Sioux family, as did, also, the Tutelo of the Roanoke River of Virginia. The Cayugas, the Cherokees, the Eries, the Mohawks, the Oneidas, were all tribes of the Iroquois family, but yet had only a small part in the making of the history of the Iroquois south and west of Lake Michigan, who perished between the Scylla of the Algonquins and the Charybdis of the whites.

The Dutch were settling Cape Colony in South Africa when the French explorers came with messages and gifts to these three Indian families. All history, as to the relation between the white men and the Northwestern Indians during the seventeenth century, bears evidence that they acted with much fairness toward each other. It was not until after the advent of the English, who disputed the right to the territory with the French, and then the incoming of the Americans, who drove out French, English, and Indians, that the record of savage warfare commences, which is crossed and recrossed with the slash of the tomahawk and stained with powder and blood from the knife of massacre. It is useless to say which was wrong. Since

the formation of the United States Government, the American people have paid to the Indians an average of \$1,000,000 per year for the land taken. The Indian, in his turn, when treated with the same honesty, the same decency, that characterizes the ordinary relations of two white citizens, responded with a loyalty equal to that of his white brother. Each race, as temptation came, was treacherous, bloodthirsty, cruel. Each paid the penalty for its wrongdoing. But that the earliest settlers on the continent recognized the Indian as an equal is evidenced by the first treaty ever made with a tribe (the Delawares), in which they were conceded to be citizens entitled to representation in Congress. Unfortunately, this good intent never passed in effect beyond the writing in the treaty. If the Indian has been exterminated as the result of the advance of a new civilization, the people of that civilization have paid a fearful price for their victory.

The land was fair to look upon when Joliet, Marquette, and Hennepin came with the sign of the cross to make converts of the aboriginals. Curious, indeed, were the names then given to streams, such as the Chicago, the Illinois, the Des Plaines, the



PIONEER RESIDENCE OF 1791.

Kankakee, the Fox, the Rock, the Mississippi, the Missouri, the Minnesota, the St. Louis, and Platte rivers. The Des Plaines River, which now forms a portion of the famous drainage channel of Chicago, and the meaning of whose name is "River of the Plains," bore the Indian name of Checaugau. Samson, geographer to the French king in 1673, drew a map of what is now the Mississippi River, and gave it the name Chicaugou. Joliet called the Illinois River the Riviere La Divine, and he also called the Illinois River the St. Louis River. What is now called the Chicago River was known, until about 1800, as the Portage River, receiving that name from Marquette. La Salle gave to Lake Michigan the name of Islinois. The Kankakee was called by the Jesuits Teakiki. Thevenot's map of 1673 for Lake



HOW SITTING BULL CAME.

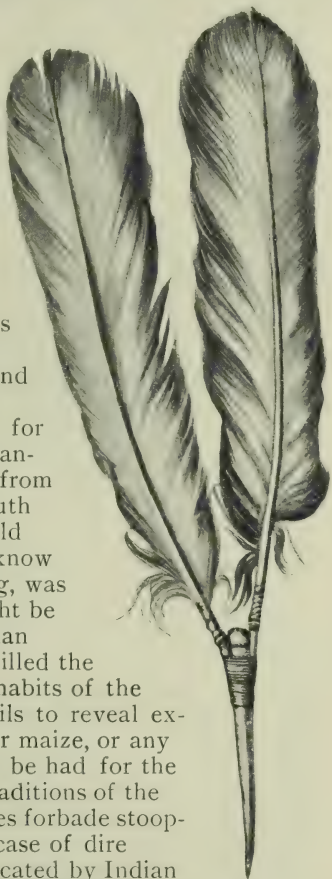
Michigan uses the title Lac de Michigami. The old spelling of Lake Superior, shown in Joliet's map of New France, 1674, was Lac Suprieur. The Illinois country was indicated on this map as La Frontenack. The ancient name of the Milwaukee River was Melico. Green Bay bore the name of Bay of the Fetid.

Another name of Green Bay was Bay of the Puana. La Salle gave the name of Colbert, Prime Minister of France under Louis XIV., to the Mississippi. Duluth took its name from the *Sieur Du Lhut*, at one time commander of the French fort at Detroit. Racine, before 1700, was known as Kipikawi, and the name of Milwaukee was Melwarik. The whole Northwest country bore the name of New France, or Canada, or Louisiana, until after its acquisition by the United States.

In Minnesota, the Mississippi was given the name St. Louis by Hennepin, Conception by Marquette, and north of the Falls of St. Anthony, now Minneapolis, bore a dozen or more titles until after the commencement of the nineteenth century. The Minnesota, once a very important stream, was called the Minisoute Ouadeha, and later St. Peter's River. The Missouri takes its name from the Tciwere division of the Sioux stock

of North American Indians. This tribe originally called itself *Niut'atei*, which means "Those who reached the mouth" [of the river]. The Kansas Indians called them the *Nicudje*, which appellation is supposed to have been corrupted into *Missouri*. The *Platte* bears, also, the title *The Nebraska*. The first name is of Spanish origin, and the second of Indian. Iowa received its name from the Indian tribe of the same title. *Minnesota*, *Wisconsin*, and the two *Dakotas* are all names of Indian origin, taken from tribes either wholly or almost extinct at the present time.

The narratives of the travelers and explorers into the Northwest, between 1600 and 1700 — there is no record of white men appearing in this region prior to 1600 — contained no reference to the marvelous bread-giving capacity of the land they found. In no line that they wrote is there to be found a hint that a granary of the world had been uncovered. Their records teem with descriptions of half-explored waterways, of the plentiful game, of stories of unfound gold and silver and diamond mines. They were eager to take possession for the honor of France and for the financial gain that might come to them from the discovery of the *Fountain of Youth* or of mineral wealth such as the world had not yet known. Little did they know that greater wealth, greater blessing, was given to all mankind than ever might be found in silver and gold. The Indian families they came in contact with tilled the soil slightly. Investigation of the habits of the *Sioux*, *Algonquins*, and *Iroquois* fails to reveal extensive cultivation of Indian corn, or maize, or any great necessity for it. Food was to be had for the mere raising of the hand, and the traditions of the three predominant aboriginal families forbade stooping to tillage of the soil, except in case of dire necessity. It is fairly well authenticated by Indian testimony that the buffalo roamed as far eastward as *Lake Michigan* until between 1770 and 1780.



INDIAN
HEAD FEATHERS.



INDIANS PLAYING BALL.

In that decade a great snow-fall came and extremely cold weather. After that storm, the buffalo, except in isolated groups, were never seen east of the Mississippi again. Hundreds of lakes that have since become extinct were to be found in every direction. Bluff lands were numerous, and afforded winter shelter from severe storms. West of the Upper Mississippi, wild horses were to be found in great numbers. The region was ideal. One feels this in reading Carver's description of Southern Minnesota :

"The river St. Pierre (Peter) flows through a most delightful country abounding with all the necessities of life that grow spontaneously, and with a little cultivation it might be made to produce even the luxuries of life. Wild rice grows here in great abundance ; and every part is filled with trees bending under their loads of fruit, such as plums, grapes, and apples : meadows are covered with hops and many sorts of vegetables ; whilst the ground is stored with useful roots, with angelica, spikenard,

and nuts as large as a hen's egg. At a little distance from the sides of the river are eminences from which you have views that cannot be exceeded even by the most beautiful of those already described ; amidst these are delightful groves and such



ANCIENT FORM OF PROTECTING INDIAN GRAVES.

amazing quantities of maples that they would produce sugar sufficient for any number of inhabitants."

He wrote when he viewed Lake Pepin and the Mississippi River :

"Great numbers of fowl also frequent this lake and rivers adjacent, such as storks, swans, geese, brants, and ducks ; and in the groves are found plenty of turkeys and partridges. On the plains are the largest buffaloes of any in America."

Innumerable are the legends related in the past by the Sioux, Algonquins, and Iroquois as to how they came into this beautiful watershed of the Mississippi, Missouri, and Illinois rivers. But they can be to the historian of to-day nothing but legend. A flash of lightning from the sky created the first Iroquois ; the Sioux was evolved from an egg, and so on and on the guess-work, but no fact. Schoolcraft fills six volumes with their poetic tales. Leave these to the worthy perusal of students of the first days and pass to the authentic history of the Sioux —

they who were called the Chahrarat by the Pawnee and by others :

Dakota, Nakota, or Lakota — their proper tribal names according to dialect, meaning "Allies, Friends." They sometimes speak of themselves as Oceti Sakowin, meaning the seven council fires, in allusion to their seven tribal divisions.

Itahatski — meaning "Long Arrows."

Nadowesi, or Nadowesiu — a name given them by the Algonquins, and meaning "Little Snakes," or "Little Enemies." From this comes the term Nadouessioux and Sioux. They bore, also, other names, which meant "Cutthroats," or "Beheaders." The Comanches called them "Beheaders," thus indicating the character of their warfare. The Ojibwa, or Chippewas, designated the Iroquois living east of them as the Nadowe ; while the Sioux, living to the west, were distinguished as the Nadowesi.

In the height of their power they dominated a large part of British North America, Montana, Wyoming, North and South Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Kansas, Missouri, Oklahoma, Indian Territory, Mississippi, Carolinas, Virginias, and Kentucky. Their present total population is about 26,000, of whom something over 600 are yet in British North America. Their hostilities have been conspicuous, not only with the whites but with the Chippewas and Pawnees, and these tribes of their own stock — the Crow, Mandan, and Omaha. Captain John Smith met them in Virginia when he entered that territory. Tall of stature, often handsome, striking in appearance, they possessed a knowledge of religion, music, oratory, and statecraft. Their tribal sign was a sweeping pass of the right hand in front of the neck, which may have given them their name of "Cutthroats," although the Kiowas claimed that this referred to a kind of shell necklace peculiar to the Sioux. The seven great divisions of the family were :

Medewacanton — Village of the Spirit Lake.

Wahpacoota — Leaf Shooters.

Wahpetons — Leaf Village.

Sissetons — Slimy Village, or Swamp Village.

Yanktons — End Village.

Yanktonnais — Center Village.

Tetons — Prairie Village.

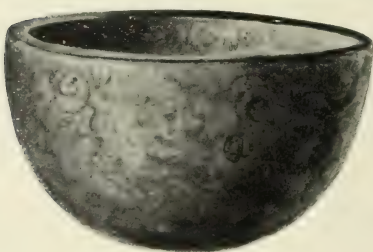
The Sioux whom the French first came in contact with were the Santee, comprising the first four of the above seven divisions. Afterwards the English and Americans met the Yanktons and Yanktonnais and Tetons. The Tetons are subdivided into seven principal divisions, of which the Brules and the Ogalala are the most conspicuous. Powell says of the characteristics of the family :

“ By reason of their superior numbers the Sioux have always assumed, if not exercised, the lordship over all the neighboring tribes with the exception of the Ojibwa, who, having acquired firearms before the Sioux, were enabled to drive the latter from the headwaters of the Mississippi, and were steadily pressing them westward when stopped by the intervention of the United States Government. The Sioux, in turn, drove the Cheyenne, Crow, Kiowa, and others before them and forced them into the mountains or down to the southern prairies. The eastern bands were sedentary and largely agricultural, but the Tetons were preëminently wandering buffalo hunters. All dwelt in tipis — the word is from the Sioux language — which were of bark in the timber country and of buffalo skins on the plains. In warlike character, they are probably second only to the Cheyenne, and have an air of proud superiority rather unusual with Indians. Clark says of them, ‘ In mental, moral, and physical qualities I consider the Sioux a little lower but still nearly equal to the Cheyenne, and the Teton are the superior branch of the family.’ The eastern Sioux are now far advanced toward civilization, through the efforts of teachers and missionaries for over a generation, and the same is true in a less degree of the Yankton, while a majority of the Teton are still nearly in their original condition.”

The Iroquois — second of the Indian families found in the Northwest — were of much historical importance, although numerically inferior to several other families. They were first found in the valley of the St. Lawrence River, and their legends have it that they came to the continent from the northeast.

They were valorous and among the first of the aboriginals to make use of firearms. When the whites appeared on the continent, they were almost invariably the allies of the English against the French. From the St. Lawrence River valley the family movement through the decades was southwest, along the shores of the great lakes.

A portion of the family was



INDIAN GAMBLING BOWL.

located between Quebec and Montreal in 1535. A century later they were found in what is now Illinois, in the heart of the Algonquin country, having driven before them all tribes that opposed their way. They were inclined to agriculture, paid less attention to hunting than the Sioux, and were remarkable for their skill in housebuilding and fortification. Their population now is



INDIAN SIGN SONG.



A BUFFALO HUNT.

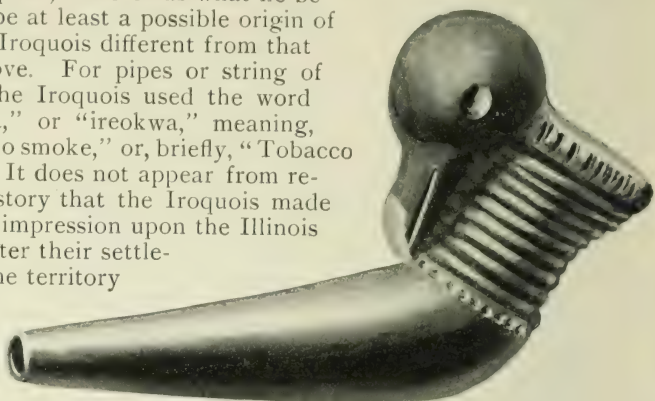
about 43,000, of whom 9,000 are in Canada. Their name was given them by the French, and may have been derived from an exclamation used by their chiefs in conference. They had for themselves another name meaning "Real men." The Delawares called them Mengwe, which was afterwards corrupted into Mingo. The English knew them as the Confederates or Five Nations, and, after the admission of the Tuscarora, as the Six Nations. Their principal tribes in the seventeenth century were the Mohawks, Oneidas, Onondaga, Cayuga, and Seneca. They had traditions of wars, as early as the fourteenth and fifteenth centuries, with the Algonquin family, who, they claimed, drove them westward. They never passed west of the Illinois River. The main reservation of the family at the present time in Canada is on the Grand River, Ontario. Those in the United States are on reservations in New York, except the Oneidas, who are chiefly at Green Bay, Wisconsin.

Powell's linguistic map shows that, at the time of the contact with the whites, Iroquoian was the language spoken by the Indians on both sides of the Upper St. Lawrence as well as by the tribes living around the shores of lakes Ontario and Erie. Sometime, somewhere, they had come in contact with a mightier civilization than prevailed when the French first knew them. Their pipes found in mounds in Illinois and elsewhere have human heads molded on them; on others the figures of birds and reptiles, well finished. They cultivated tobacco, for Champlain, in 1603, found great fields of it on an island near Quebec. The Iroquois gave it the name of "petum." Cartier most quaintly described the use of this tobacco as he observed it in 1635:

"There groweth also a certain kind of herbe, whereof in summer they make great provision for all the yeere, making great account of it, and only men use of it; and first they cause it to be dried in the sunne, then weare it about their neckes wrapped in a little beasts skinn made like a little bagge, with a hollow peece of stone or wood like a pipe; then, when they please, they made powder of it, and then put it in one of the ends of said cornet or pipe, and, laying a cole of fire upon it, at the other end sucke so long that they fill their bodies full of smoke till that it cometh out of their mouth and nostrils even as out of the tonnel of a chimney."

Many of the Iroquois pipes were made of steel, brass or iron. They could be used as a pipe or a tomahawk. The handle, or blade, was often richly inlaid with silver. A curved pottery pipe which they manufactured can no longer be duplicated, as the art has been lost. It was of so fine a texture as to admit of polish, the black specimens found being so firm as to have the

appearance of stone. In connection with the tobacco habit, which was then more marked in the Iroquois than in the Sioux or Algonquins, Hale finds what he believes to be at least a possible origin of the word Iroquois different from that given above. For pipes or string of tobacco the Iroquois used the word "garokwa," or "ireokwa," meaning, "They who smoke," or, briefly, "Tobacco people." It does not appear from recorded history that the Iroquois made any great impression upon the Illinois country after their settlement in the territory of the Algonquins. It will be seen later



IROQUOIS PIGEON PIPE.

what part they had in the early

fierce wars that raged between the Illinois River and the Mississippi; but they were rapidly decimated, and their important family history is to be found in the archives of New York, Pennsylvania, and the Upper St. Lawrence River.

The Algonquins gave to the Northwest the Chippewas, the Illini, the Kaskaskias, the Miami, the Ottawas, the Pottawattomi, and the Sac and Fox tribes. Of these, the most important, for the purpose of this history, were the Chippewas, the Menomini, the Illini, the Miami, and the Sac and Fox divisions. The Algonquin family takes its name from the French contraction of the word *Algo-mequin* and an Algonquin term, signifying, "Those on the other side of the river" (the St. Lawrence River). The family originally held the valley of the Ottawa River and the northern tributaries of the St. Lawrence. They were driven west by rival families, and at one time took on the name of the Ottawa. Originally they occupied an area larger than that held by any other aboriginal stock in America, reaching from Labrador to the Rocky Mountains, and from Hudson Bay to at least as far south as Palmico Sound in North Carolina. The Cheyenne and Arapaho tribes early separated from the main family and forced their way west, through hostile tribes, across the Missouri River to the Black Hills, and after that into Wyoming and Colorado. The Shawnee tribe also separated from the main body about the same time, and advanced

southward and westward. The Algonquin stock now in existence numbers about 95,000, of whom 60,000 are in Canada and the remainder in the United States.

The Menomini, an important tribe of the family, were found by Nicollet in 1634. Their history, government writers say, is intimately connected with that of the Winnebagoes, as they lived with or beside that tribe from very early times, although their language shows them to belong to the Algonquin stock and more nearly related to the Chippewas, or Ojibwa, than to any other tribe. The tribal name is from Oma'nomine'u, meaning "Rice Man." The French called both the grain and the tribe Fol Avoin — Wild Oats. The tribe is now located on a reservation at Keshena, Wisconsin, and occupy almost the



MENOMINI TAMBOURINE DRUM.

same territory in which they were found in 1634 by Nicollet. The tribe has borne the names Addle-Head Malouminek, Menomonier, Niniamis, Monomony, Moon-Calves, and Ouna-boims. Nicollet came to the band dressed in a robe of

China damask profusely decked with flowers and birds of various colors, and firing pistols in the air. The reason for his gay attire was that he believed he was at the approaches to the kingdom of China, and that he would be welcomed by a mandarin. A feast was proclaimed in honor of his visit, in which four or five thousand Indians participated, and at one sitting 120 beavers were consumed. The entire population of the tribe at this time is estimated to have not exceeded 7,000. The present number is about 1,600. In appearance they were straight and well made, about the middle size; their complexions generally fair for savages; their teeth good; their eyes large and rather languishing. They had a wild and independent expression of countenance, that charmed at first sight. It was noted that the thief was not as common a character with them as in many other tribes. They were not as warlike as the Sac and Fox. As a nation, they always proved friendly to the whites. Their captives they held as slaves in some instances. They had Pawnee slaves, whom they obtained by purchase of the Ottawas, Sac and others who captured them. In Brunson's early history of Wisconsin this reference is made to the tribe:

"The Menominees were the next tribe in point of importance, though of prior date to some others among the first aboriginal occupants of what is now the State of Wisconsin. They were of the Algonquin race."

Charlevoix wrote in 1721, after visiting Green Bay, and meeting them:

"They are even of a larger stature than the Poutewatamies. I have been assured that they had the same origin and nearly the same languages with the Noquets and the Indians at the Falls. I have also been told several stories of them, as of a serpent which visits their village every year and is received with much ceremony, which makes me believe them a little addicted to witchcraft."

About three miles northwest of Keshena, near Wolf River, there is a large conical boulder of pink granite, measuring about six feet in height and about four feet in diameter at the base. This rock has always been regarded by the Menomini as a Ma'nido. In a myth, it is related that a party of Indians once called on Ma'nabush to ask for favors, and that all of them were accommodated save one, who had the temerity to ask for everlasting life. Ma'nabush took this man by the shoulders and thrust him upon the earth, saying:

"You shall have everlasting life."

Whereupon he instantly became a rock. This rock, on account of its flesh-like tint, is believed to be the remains of the

unfortunate Indian, who has now become a Ma'nido. It has been a custom for all passing Indians to deposit at the base of the rock a small quantity of tobacco.

The Menomini believe their oldest chief was of Algonquin origin. He was the one from whom all chiefs descended, and his name was Owa'wse, or Bear. This Algonquin legend, given currency by the Menomini,



CHIPPEWA TRAP FOR SMALL GAME.

will serve to illustrate one of the many myth influences upon the trio of Indian families possessing the Northwest prior to and during the seventeenth century. When the Great Mystery, the Masha Ma'nido, or Great Unknown, made the earth, he created, also, numerous beings termed Ma'nidos, or spirits, giving them the forms of animals and

birds. Most of the animals were malevolent, while the birds consisted of eagles and hawks. When Masha Ma'nido saw that the Bear was still an animal, he determined to allow him to change his form. The Bear was pleased, and he was made an Indian, though with a light skin. This took place at Mi'nika'ni se'pe (Menomini River), near the spot where its waters empty into Green Bay; and at this place, also, the Bear first came out of the ground. He was alone and decided to call to himself the Eagle, and said:

"Eagle, come to me and be my brother."

The Eagle joined him and became a human being. The two then perceived a Beaver approaching and he was joined to the two, but, being a woman, was called Nama'kakia (Beaver woman), and was adopted as a younger brother of the Eagle. This term, "younger brother," is employed in a generic sense and not specifically. Later, the Bear adopted the Sturgeon as his younger brother and servant, and the Eagle took in the Elk as a younger brother and water carrier; so, by the same processes, the Crane and the Wolf and the Dog were brought in. Ina'-maq-kiu — or Big Thunder (Eagle) — lived at Winnebago Lake, near Fond du Lac. The Thunderers (Eagles and Hawks) were made laborers and to be a benefit to the whole world. When they return from the Southwest, in the spring, they bring

the rains which make the earth green and cause plants and trees to grow. They were, also, the makers of fire, having first received it from Ma'Nabash, who stole it from an old man dwelling on an island in the middle of a great lake. In the geography of the union noted above, the Dog (Anam') was born at Nomawi'qkito — Sturgeon Bay. The Deer came from Shawano or Southern Lake, and, together with the Dog, joined the Wolf at Menomini River.

The customs, religion, music, art, and legends of the tribes holding these beliefs were fascinating to the French Jesuits.

"Wonderful, indeed, are the clouds of smoke that they blow from their nostrils," wrote Hennepin. Tobacco grew wild and under cultivation in Illinois, Wisconsin, Minnesota, and Iowa. McGuire said :

"The use of the tobacco plant for smoking purposes is undoubtedly of American origin, and has been common throughout North America among the Indians from a period long prior to the arrival of the whites on the continent."

But tobacco smoking in pipes, as we know pipes, is an invention of the European. The snuffing of tobacco through the nostrils is a peculiarity first noticed among the Indians of South America, while chewing was but little practiced by the aborigines until after the arrival of the white men. The Northwestern Indians protected their pipes in cases or coverings of skin, basketry work, bark, or woven rags. The Indians of Minnesota raised a tobacco, the leaf of which, as obtained from them, was considered of great value, and for which their fellow Indians paid large prices. Peace parties of the Chippewas often proceeded hundreds of miles chiefly for procuring this coveted tobacco leaf. The Seneca called it "Cannakanick." The Sioux used the term "Kil'li'kinick." The Menomini used tobacco as a sacred offering. It was written of the Omahas :

"They frequently eject the smoke through the nostrils and often inhale it into the lungs, from which it is gradually ejected again as they converse, or in expiration."

The Sioux made a tobacco out of the inner bark of the sweet willow, which they used with sumac. All through the Northwestern country, wherever Indian mounds have been opened, pipe bowls in the form of birds, swans, human heads, animal heads, vase-shaped and urn-shaped, have been dug up. The stems are of bone, wood, and sometimes stone. The Sioux of the Upper Missouri made a pipe of metal catlinite. Tomahawk pipes have been found in the Dakotas. The calumet pipe was used by the Omahas and other tribes. It was ornamented with feathers and was quite long. In all peace functions it occupied

an important position. Allouez, referring to the important part that the pipe played in the relations between the Indians and the whites, wrote in 1676 — the time when he met the Illini :

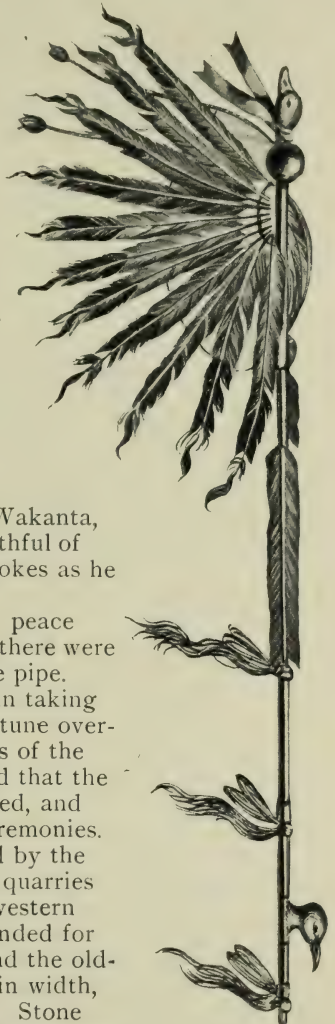
“The chief advanced about thirty steps to meet me, holding in one hand a firebrand and in the other a feathered calumet. As he drew near he raised it to my mouth and himself lit the tobacco, which obliged me to pretend to smoke.”

Lafitau, in 1724, refers to the Sioux having endeavored to fool a French officer, by making him a present of a dozen calumets. One of his Indians, to whom he showed them, called his attention to the fact that one was not twisted with a hair as the others were and had engraved on its handle a snake, and assured him it was a sign of treason. Dorsey records an act of worship among the Sioux, which he said was of daily occurrence when one was about to smoke his pipe :

“He looks to the sky and says, ‘Wakanta, here is tobacco.’ Then he puffs a mouthful of smoke up to the sky, after which he smokes as he pleases.”

Certain persons had the care of the peace and war pipes among the Omahas, and there were others who were designated to light the pipe. Certain words had to be used at times in taking out the pipes ; if they were not, misfortune overtook the delinquent. To learn the laws of the pipes occupied four days. De Smet said that the Pottawattomi regarded the pipe as sacred, and that it took part in all their religious ceremonies.

Catlinite, the material so much used by the Sioux for their great pipes, came from quarries near the town of Pipestone, in Southwestern Minnesota. The ancient quarries extended for a distance of three-fourths of a mile, and the oldest pits vary from twenty to forty feet in width, and are from four to ten feet in depth. Stone sledges of quartz have been found in these quarries and hand-chipping hammers. The quarries



CALUMET OR
PEACE PIPE.

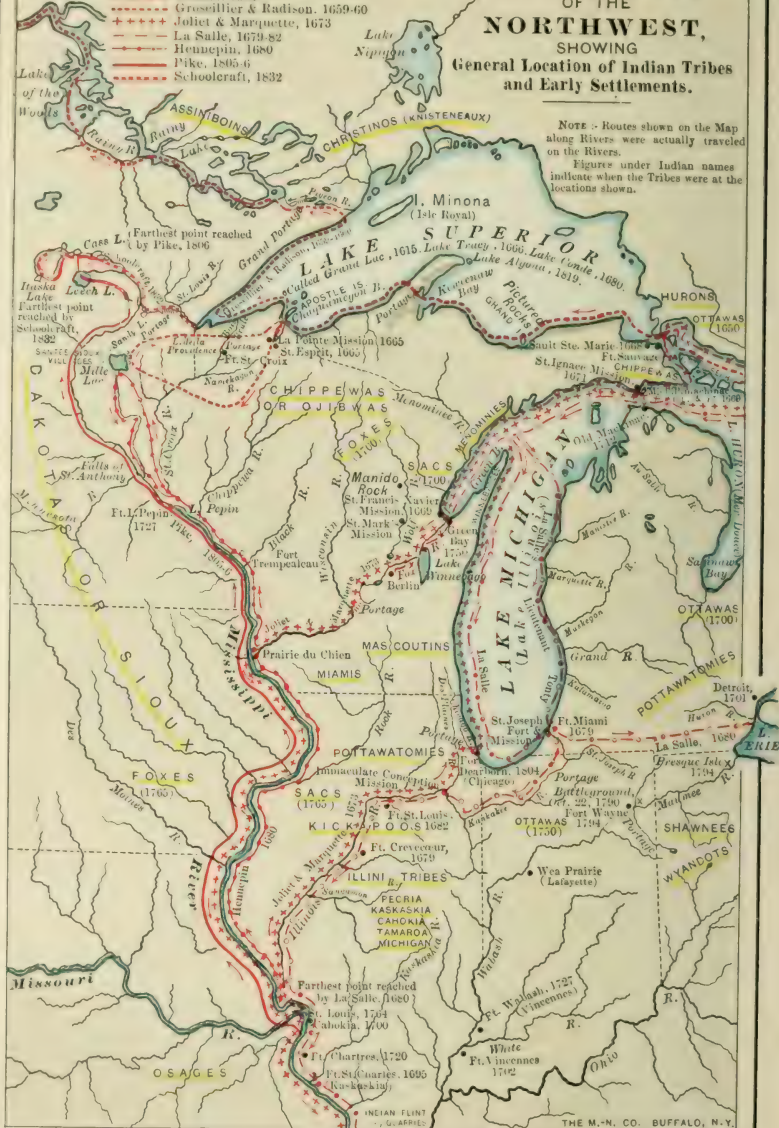
Explorers' Routes:

- ×-×-× Nicolet, 1634
- Grosbeillier & Radisson, 1659-60
- ++++ Joliet & Marquette, 1673
- La Salle, 1679-82
- Hennepin, 1680
- Pike, 1805-6
- Schoolcraft, 1832

EXPLORATIONS OF THE NORTHWEST, SHOWING

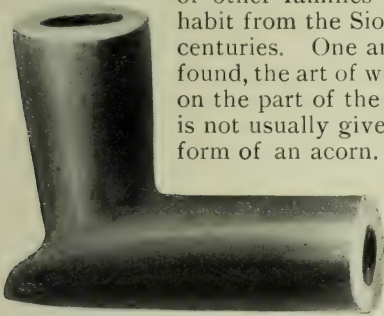
General Location of Indian Tribes
and Early Settlements.

NOTE: Routes shown on the Map
along Rivers were actually traveled
on the Rivers.
Figures under Indian names
indicate when the Tribes were at the
locations shown.



are still visited by the Sioux, who annually travel 200 miles or more to obtain the material. As to the antiquity of these quarries, they certainly antedate 1600. The color of catlinite, the pipe-stone, varies from dark red to light pink, and the Sioux holds that it was presented to him by the Great Manitou, and that it has sacred and mysterious properties. Catlinite has been found in Dakota and Wisconsin as well as in Minnesota. A pipe of this material was found in a mound on the Illinois River, fifteen miles from its mouth, where, at a depth of sixteen feet from the surface, was uncovered a basin of clay filled with clean white sand, and by it a beautiful bowl of mottled catlinite.

The Sioux pipe appears to be distributed over a wider territory than almost any other pipe. This is probably due to Indians of other families having adopted the smoking habit from the Sioux, who traded in catlinite for centuries. One ancient Sioux pipe has been found, the art of which evidences a mental capacity on the part of the aboriginal maker for which he is not usually given credit. The bowl is in the form of an acorn. This is held in the distended jaws of a panther, the eyes, teeth, and ears of which are well carved. A projection extending from the back is intended to afford something to hold the pipe by when smoking. As to the pipe and the smoking habit

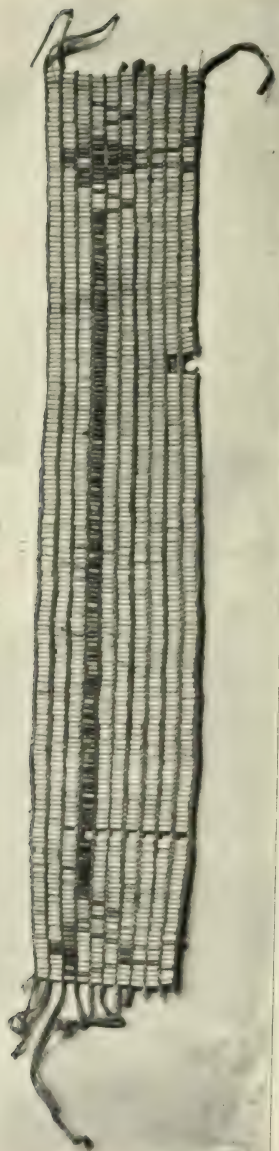


SIoux STONE PIPE.

among the Indians, McGuire concludes :

"Smoke, in some form, is shown to have been employed in Europe and Asia from an antiquity long preceding the Christian era. In North America the smoking customs of the natives antedate the arrival of the whites on the continent, and there is every indication that they must have prevailed for centuries."

The use of wampum by the Northwestern Indians was almost as extensive as by those on the Atlantic coast. Wampum is a small shell bead pierced and strung, used as money, for ornament, and in treaties by the Indians. In making the beads the shell was cut away, leaving only a cylinder like a bugle. The word wampum means white. The value of a human life was six wampum. The shell used in the manufacture of wampum is that of the Cohog clam. One reason for the use of this shell was that the material never decayed and was so hard that even now a diamond drill breaks upon its polished surface. To reduce these shells to beads that could be strung, the Indians



THE DENNY WAMPUM BELT.

had a process of grinding between the hand and flat stones. This process was so laborious that an entire day was required for the grinding of a single bead. Thus a wampum belt of 1,000 beads would represent 1,000 days of labor for a single brave or squaw. It seems probable that the first use of wampum by the Indians was for the purpose of making body ornaments. Belts were designed, necklaces were strung, chains made for the ears, the nose, the wrists, and other parts of the body. These ornaments, being worn close to the body, became in time the dearest possession of the Chippewa, the Winnebago, or the Sioux, and, hence, when he gave it up in connection with the making of a pledge, it was material evidence of the strong and full purpose of his word. The Winnebagoes possess the rarest collection of wampum belts now in existence in the United States. These belts are eleven in number and are in the possession of White Buffalo, chief of the tribe, who resides in Chicago. The names of these eleven belts are :

Five Nation's War Belt.

Six Nation's Peace Belt.

Six Nation's Peace Belt, representing two roads.

Old French Fort Belt, of New York, 300 years old.

Black Hawk Belt.

First William Penn Belt, 218 years old.

Governor Denny Belt of 1758.

Red Jacket Belt of 1825.

Captain Brant Belt of 1750.

French Peace Belt, 200 years old.

French Mission Belt.

Holmes wrote of wampum :

"The wampum belts used by many of the tribes of Indians are known to contain an enormous number of beads. One of the historical belts still kept contains nearly 10,000 beads. The famous belt of William Penn has about 3,000."

How much the wampum meant to the Indian is found in the recorded speech of Cannehoot, a Seneca chief, who spoke at a treaty council between the Wagunhas and the Senecas. He said :

"We come to join the two bodies into one. We come to learn wisdom. (Giving a belt or wampum.) We by this belt wipe away the tears from the eyes of your friends whose relations have been killed in the war. We likewise wipe

the paint from your soldiers' faces. (Giving a second belt.) We throw aside the ax which Yonondio put into your hands by this third belt. We will bring your prisoners home when the strawberries shall be in blossom."

The illustration in this work of wampum is of the famous Governor Denny belt made by the Indians in 1758, and owned now by the Winnebagoes. Depicted on the belt in bead work are the figures of an Indian and a white man, at peace with each other. This belt is valued at \$5,000.

Stone arrowheads, spearheads, axes, and hammers were in use among all the tribes until the advent of the white man taught them how to make use of iron and steel.

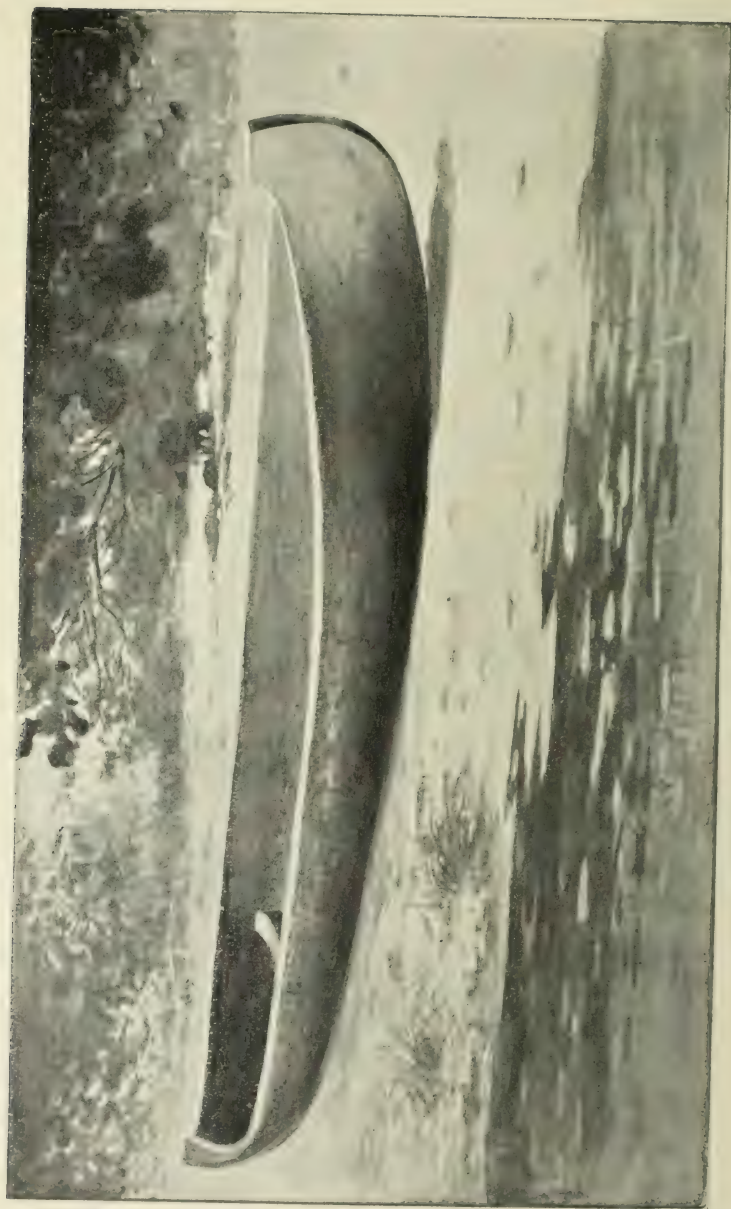
They possessed a crude knowledge of the use of copper, a metal which they found in some quantities along the Lake Superior shores. One of their great workshops for the making of stone



IROQUOIS
ARROW POINT.



INDIAN SPEAR HEAD.

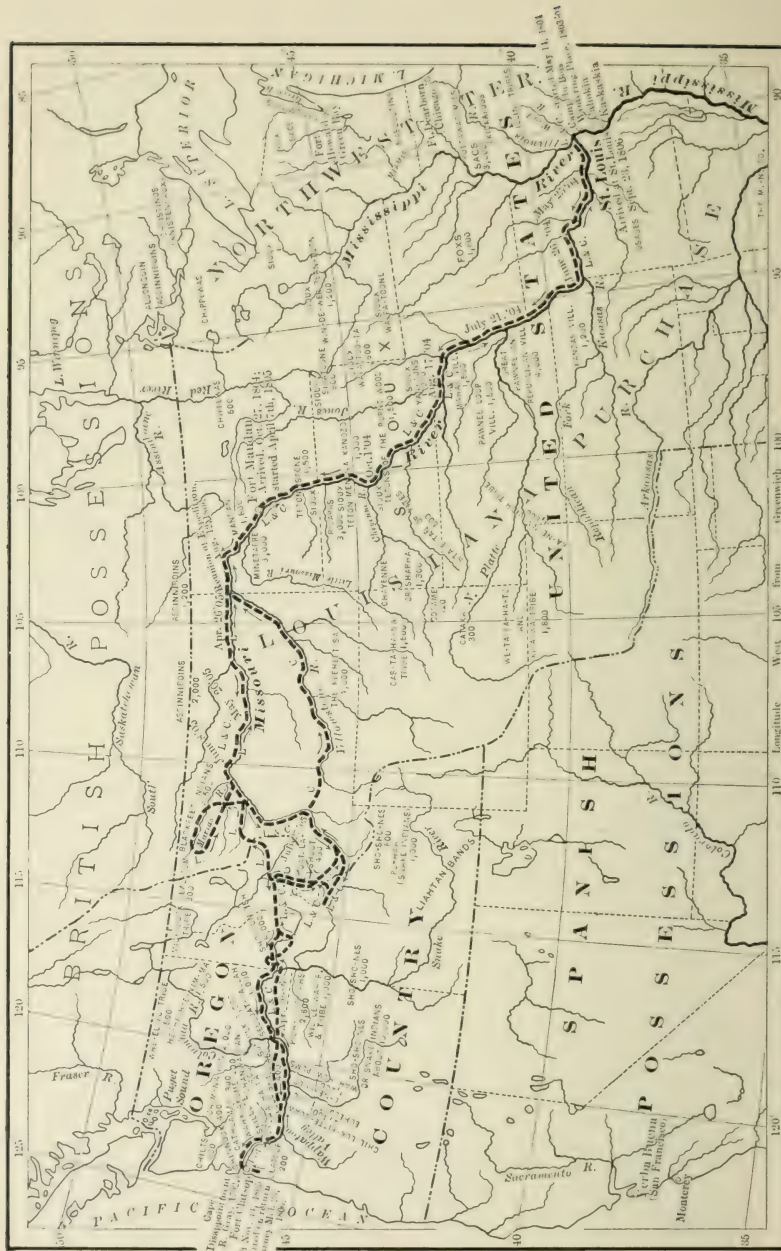


POTTAWATOMI CANOE.

arrowheads was in Union County, Illinois, and covered several acres of ground. They had a flint quarry near the town of Mill Creek, and out of this they secured the implements they used for digging tools for agricultural purposes. On the ancient sandy beach upon which Kenosha, Wisconsin, is built, evidences have been found of a former manufactory of arrowheads and other articles of flint. For canoe making, they used hornstone axes, as evidenced by a rich find of sixteen of these implements in a cache at Bluff City, Illinois. At Fredericksville, in the same State, 3,500 flints were found in one cache. In the Kewanee country a group of polished stone hatchets were found buried. At Rose Creek, Minnesota, forty-eight arrow points were dug up. These discoveries indicate that the Indian used the material of nature in crude fashion as his necessities forced him to, and that he was fully as imitative as the Japanese in simple things, when with the first appearance of the white man he immediately fashioned his pipes like his and used for his weapons and tools the same materials that the invaders did.

The tribes made much use of shells of the larger varieties. Kohl, in writing of early trade with the Chippewas of Lake Superior, states that when the traders exhibited a fine large shell and held it to the ears of the Indians they were astonished, saying they heard the roar of the ocean in it. They paid for such a shell furs to the value of thirty or forty dollars, and even more. The Illini used the shell known as the *Busyon Per-versum*. Before the tribes learned of the French and English the use of a more convenient implement, they tilled their corn with hoes made of shells. The shell most common as currency among the Indians of the Northwest, and which was highly valued, was the *Dentalium*. The Indians decorated their shells and other ornaments, long before they knew the white men, with the cross, the scalloped disk, the bird, the spider, the serpent, the human face, the human figure, and the frog, showing a possible connection with the signs of the old world, although this has never yet been proven.

The storm bird of the Dakota Sioux dwells in the upper air beyond the range of human vision, carrying on its back a lake of fresh water. When it winks its eyes, there is lightning; when it flaps its wings, thunder is heard; and when it shakes out its plumage, the rain descends. The Mississippi Valley tribes hold with the Shoshones, of the Far West, that the spider was the first weaver. Each tribe annually had a fall hunt for winter supplies, and upon the success of this excursion depended their surviving the bitter cold of the winter months. Whiskey was called "life water." Their first ideas of white men are beautifully



Indian Information taken from Lewis & Clark's Map.
 Numbers below Indian Names (as meanings) indicate
 number of Persons.

LEWIS & CLARK'S ROUTE, 1804-06

NOTE: Routes shown on the Map along Rivers were actually traveled on the Rivers.

Present State Boundaries are shown
 for reference only -----

related in the meeting of Marquette, at the mouth of the Des Plaines, with the first Indians he had ever seen. He saw foot-prints of men on the banks of the river. They led to an Indian village. Some of the tribe came to meet him.

"Who are you?" asked Marquette in Algonquin.

"We are Illini," they answered, "Illini" simply meaning "men," by which term they wished to convey friendly feeling and to distinguish themselves from the warlike Iroquois, whom they called "beasts." The following day they gathered together to hear Marquette preach.

Jacques marquette

MARQUETTE'S SIGNATURE.

After he had finished, the chief rose and said to him :

"I thank you, Black Robe" (the usual Indian name for the Jesuits), "and you, Frenchman," addressing Joliet, "for taking so much trouble to come and visit us. Never has the earth appeared so beautiful, nor the sun so brilliant, as to-day."

With his hand on the head of a little Indian boy, whom he was about to give to the Jesuits, he said :

"Here is my son, whom I give to you to show you my heart. I pray you have pity on me and my nation. It is you who know the Great Spirit who made us all. It is you who speak to Him and know His word. Ask Him to give us life and health, and come live with us and show Him to us."

At the feast which followed, dog was served. This was the greatest compliment an Illini could offer, for there is no race in the world among whom the dog is so highly prized as with the Indians.

Radisson, in 1661, journeying up the Mississippi and coming to the vicinity of Lake Pepin (Lake of Tears), gives a curious description of the appearance of the aboriginals. He writes :

"These weare men of extraordinary height & biggnesse, that made us believe they had no communication with them. They live onely uppon Corne & Citrulles, wch are mighty bigg. They have fish in plenty throughout ye yeare. They have fruit as big as the heart of an Oriniak, wch grows on vast trees wch in compasse are three armefull in compasse. When they see little men they are affraid and cry out, wch makes many come help them. Their arrows are not of stone as ours are, but of fish boans & other boans that they worke greatly, as all other things. Their dishes are made of wood. I have seene them [the dishes], & could not but admire the curiosity of their worke. They have great calimetts of great stones, red & Greene. They make a store of tobacco. They have a kind of drink that makes them mad for a whole day."

Mats were used, not only in the dwellings of the Indians, but they were commonly carried from place to place to sleep on, for use as seats or carpets in councils. Weaving was common. The hair of the buffalo was sometimes manufactured into blankets. The Iroquois made nets out of the thread of nettles or of whitewood, the bark of which they made into thread by means of lye, which rendered it strong and pliable. The Omaha made their lodges of earth, sometimes of skin, and rarely of bark or mats. The earth lodge was for summer use. The low lodges of bark were not only used by them but by the Iowas, Sacs, and Winnebagoes. Before the introduction of canvas tents by the whites, no needle or thread was used by the Sioux. The women used sinews of the buffalo or deer instead of thread, and for needles they had awls made of elk horn. The thin skin of the deer, just next to the hair, was taken and dried and used for pillows and moccasin strings. To make a pillow, the skin was filled with goose feathers or the hair of deer.

The cradles were usually a board about a yard long and a foot wide. A soft skin, covered with plenty of thick hair, was laid on the board and on it was placed the infant. For the swings of the children, the ends of two withes of buffalo hide were secured to four trees or posts. A blanket was thrown across the withes and folded over on them. The infant was laid on top of the fold and swung without falling. Brooms were made by tying either sticks together or goose or turkey feathers. Spoons were manufactured out of horn, wood, or pottery. The Omahas used the shoulder blades of a buffalo for a hoe. They made their knives of stone. Fire was made by rubbing or turning a stick round and round between the hands. Afterwards flint and tinder were used for the same purpose. Saddles were in use before the coming of the French. They were made of wood, around which was wrapped hide while it was still green. Bridles and halters were made out of strips of hide. Bits were unknown. When a rider wished to turn to the right he pulled the single neck rein and pressed his left heel against the horse's side. The lasso was called *mam'tanah-icize*, which means, "that by which a wild horse is taken." The Omaha made this lasso by taking the hair from the hide of a buffalo and plaiting it into a strong rope as thick as one's thumb.

Boats were made out of hide or *mandeha*. The hides were sewed together with sinew so tightly that water could not penetrate. As to musical instruments, those used by the Omaha will give an indication of the practices of other tribes of the Northwest. Rattles were of five kinds—some were of gourds filled with seed, fine shot, or gravel. One rattle was made of the

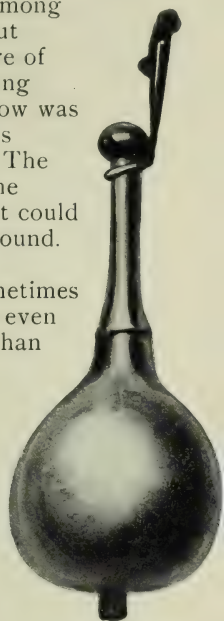
teeth of the elk. The flat drum was made of buffalo hide, cow hide or the skin of a horse. Whistles came from elder. Flutes were made out of the red cedar and some of long bones from the eagle's wings. Lances, darts, or spears were known among the Omaha as *man'dehi*. The bow was fashioned out of hickory, ash, or iron wood. The bow strings were of the twisted sinews of the elk and buffalo. The hunting arrow was first made of flint. The flight of the arrow was equalized by half-webs of feathers fastened near its base. Another hunting arrow was made of wood. The war arrow had a barbed point slightly attached to the shaft, so that after it entered the body of an enemy it could not be withdrawn without leaving the point in the wound. Arrows were polished with sandstone.

A set of arrows was called *manwin'dan*. It sometimes consisted of ten arrows; other times of two, four, or even twenty. The Sioux and Omaha made better arrows than the Pawnee. The buffalo hide was used to make quivers, but the Indian boys had quivers of otter skins or of the skins of cougars. The hides of buffalo bulls were used for shields. Arrows could not penetrate them. Some of the tribes wore a helmet made of elk skins, which covered the back of the head and extended over the forehead, coming down as far as the eyes. An Indian could notice an arrow coming toward him and dodge it.

As to the religion of these people, let Mooney aptly speak:

"As with men, so it is with nations. The lost Paradise is the world's dreamland of youth. The doctrines of the Hindoo avatar, the Hebrew Messiah, the Christian millennium, and the Hesunanin of the Indian ghost dance are essentially the same, and have their origin in a hope and a longing common to all humanity. Probably, every Indian tribe, north and south, had its early hero god, the great doer or teacher of all first things, from the Iuskeha and Manabozho of the rude Iroquoian and Algonquian to the Quetzalcoatl, the Bochica, and the Viracocha of the more cultivated Aztecs, Muyscas, and Quichuas of the milder southland. Among the roving tribes of the north this hero is hardly more than an expert magician, frequently degraded to the level of a common trickster, who, after ridding the world of giants and monsters, and teaching his people a few simple arts, retires to the upper world to rest and smoke until some urgent necessity again required his presence below."

The belief in the coming of a Messiah, who should restore



GOURD RATTLE.

them to their original happy condition, was wellnigh universal among the American tribes. This faith in the return of a white deliverer from the east not only opened the gate to the Spaniards at their first coming in Mexico and Peru, but made the entrance to the northwestern tipi most easy on the part of the French. And as Mooney fitly puts it :

“ Their first overbearing demands awakened no resentment ; for may not the gods claim their own, and is not resistance to the divine will a crime ? ”

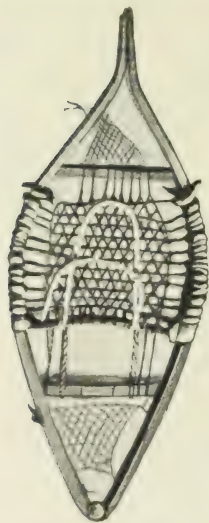
The answer to this is found in Prescott's statement as to the Indian and his welcome of the white man :

“ Their doom was sealed when the white man had set his foot on their soil.”

The Indians of the Northwest still look for the coming of a deliverer, to be heralded by signs and wonders, just as the white race constantly lifts its eyes to the heavens for a sign of the coming of the new dominion of Christ. Yet at the same time the doctrine prevails with the northern tribes, as well as with the others, that the world is old and worn out, and that the time for its renewal is near at hand. The most sadly prophetic form of this myth has been found among the Winnebagoes, who forty years ago held that the tenth generation of their people was near its close and that at the end of the thirteenth the red race would be destroyed. The Chippewa, or Ojibwa, on Lake Superior, collected in great numbers for songs and dances and the meeting of the prophet who was to herald the coming of the new time. They danced naked, with their bodies painted and with the war club in their hands. The word came to them from this prophet that fire must always be kept in the tipi ; that life would end if this fire was extinguished ; that a man, a woman, a child, a dog, must never be struck. The Ojibwa must cease to drink, to steal, to lie, or to go against their enemies, for :

“ While we yield an entire obedience to these commands of the Great Spirit, the Sioux, even if they come to our country, will not be able to see us ; we shall be protected and made happy.”

For two or three years the effect of this teaching was felt upon the tribe, but in time the impression was obliterated and

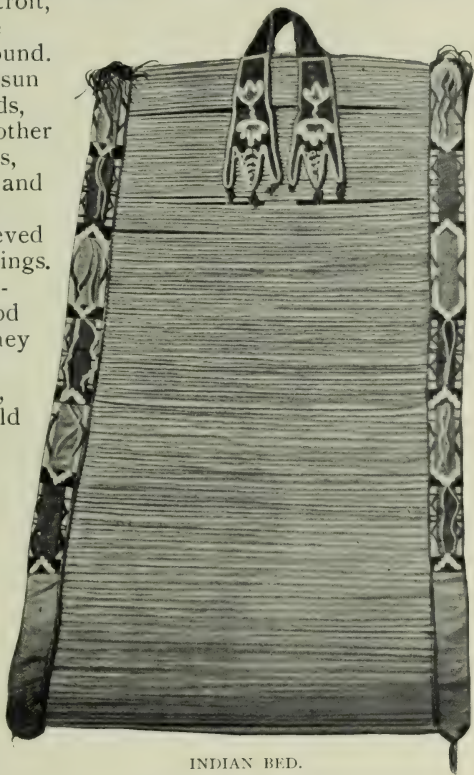


CHIPPEWA SNOWSHOE.

women and children were beaten as before. The prophets came among the tribes with their faces painted black. They asserted that the dead would be caused to arise from the grave. They ordered the sacred medicine bags to be thrown away. The shores of Lake Superior, in the vicinity of Bayfield, were strewn with these bags which had been cast into the water. Bayfield was the ancient capital of the Chippewas. A migration of the Chippewas was made to Detroit, where they believed the Great Spirit would be found.

The aborigines had sun gods, corn gods, rain gods, and a vast collection of other mythical supreme beings, who regulated their evil and their good. They were polytheists. They believed in a great variety of beings. They made little separation between their good and their bad gods. They thought the world was peopled with gods, men, and animals. They held that the animals had a language of their own. The Iroquois had what they called Daimon gods; that is, the trees, mountains, rivers, and lakes were gods leading a double existence, sometimes animate and sometimes inanimate. With most of the Indian families the sun god, or the fire god, was supreme over

all, thus showing their quick recognition of the fact that what humans first most need is light and heat. Every tribe possessed a body of Shamans (medicine men). These Shamans were custodians of the mythologic lore of the tribe. They told over and over again the varying stories of the creation, the lives of the gods, the legends of their deeds. They prophesied the return of peace to all the world and of plenty to all the aborigines. Four



INDIAN BED.



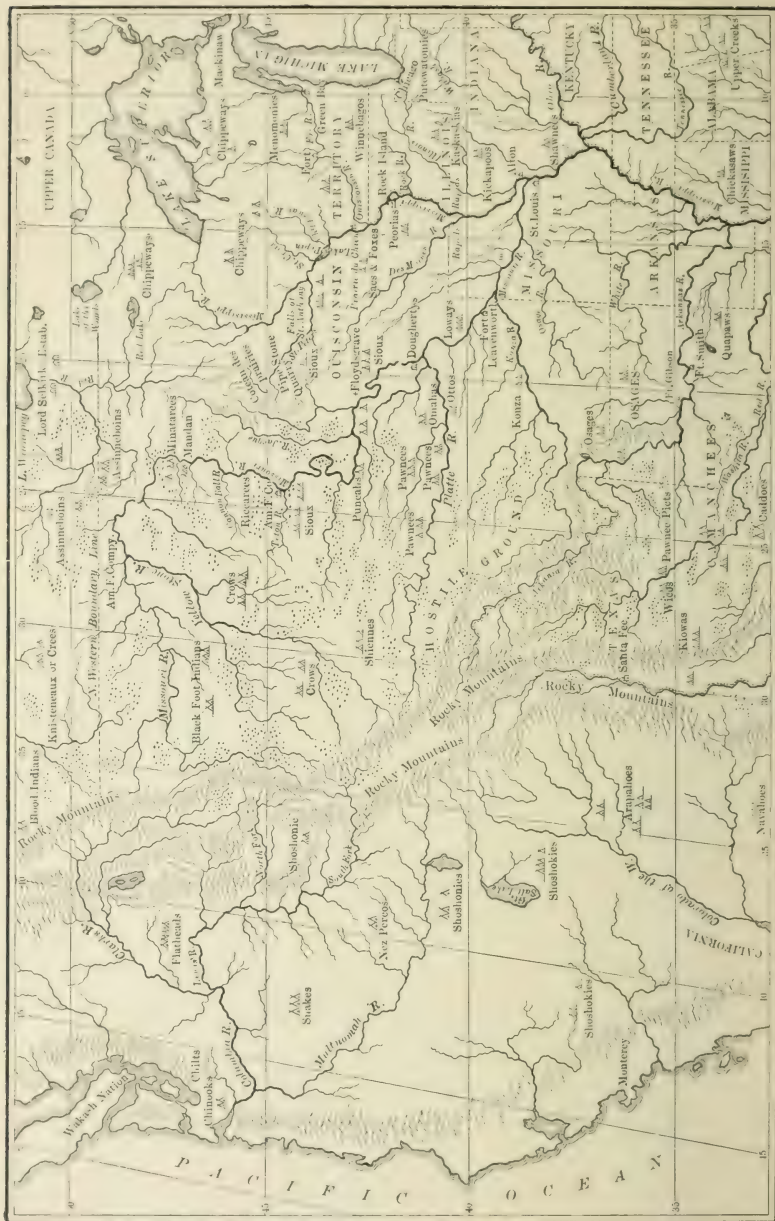
THE GHOST DANCE — PRAYING.

was the sacred number of the tribes, symbolic of the points of the compass — east, west, north, and south. In their religious rites dancing played a great part. There was the green-corn dance, the hunting dance, the human dance, the fishing dance, and last the ghost dance, which precipitated the latest great Indian outbreak and ended in the death of Sitting Bull.

One of their legends of their origin is as peculiar as that of the Menomini. The founder of a tribe was a snail passing a quiet existence on the banks of a river. A high flood came and swept him to another river where he was exposed on the shore. The heat of a summer's sun beat upon him and he became a man. His change of nature had made him forget the land in which he had first lived as a snail. He tried to find it, however, but was overcome by hunger and fatigue. Then the Great Spirit appeared, gave him a bow and arrow, taught him how to kill and cook game, and showed him how to cover himself with skins. Thus equipped, the man proceeded toward his original snail-home, but as he approached the spot he was met by a beaver, who asked him who he was and why he came to disturb him. The man answered that the place was his own for he had once lived there. The two disputed until the daughter of the beaver came and reconciled her father to the man. Soon after, she and the man were married, and from this union sprung the tribe that worshiped the beaver and refused to pursue it as game.

Particular mounds on the prairies were often selected by tribes as objects of special veneration. Spirit Mound, in South Dakota, was one of these. The Indians called it the Mountain of Little People, or Little Spirits. They believed that it was the abode of little devils in human form, about eighteen inches high and with remarkably large heads, armed with sharp arrows, in the use of which they were skillful. They were supposed to be always on the watch to kill those who should have the temerity to approach the mound. Many reckless Indians, it was said, fell victims to their malice.

Young braves of a tribe, active and brave, bound to each other by natural attachments, sometimes formed an association, held by a vow, never to retreat before any danger or to give way to their enemies. In battle time they would go forward without sheltering themselves behind trees or aiding their natural valor by any artifice. Several young braves of the Yanktons formed such an association and afterwards came to an ice crossing of the Missouri. A hole lay in their course, which, might have been avoided by going around. The first one of the braves disdained to do this, but went straight ahead and was lost. The others would have followed his example, but were



Indian localities thus: AA Sioux

CATLIN'S OUTLINE MAP OF INDIAN LOCALITIES, 1833.

Buffalo Ranges thus: ■■

forcibly prevented. Young braves, bound together by such a vow, sat, camped, and danced together, distinct from the rest of the tribe. Their ages were from thirty to thirty-five, and such tribute was paid to their courage, that their seats in the council were superior to those of the chief and their persons more respected.

In some of the tribes the men shaved the hair off their heads except a small tuft on the top. This they let grow and wore in plaits over the shoulders. They entertained about the same notion in regard to this plait as do the Chinese in relation to the cue. It was not sacrificed save on the death of near relations. In full dress, the men of note wore a hawk's or calumet feather, worked with porcupine quills, and fastened to the top of the head. The face and body were painted with a mixture of grease and coal; often moistened colored earths were used for the painting, and the juices from plants. Over the shoulders a loose robe or mantle of buffalo skin, dressed white, was thrown. The hair of the women grew long. Their dress, when worn, was a long, loose shift of skin. This was fastened over the shoulders by a sinew, and had no sleeve. If a wife left the tip of her husband permanently, he was entitled to kill her. In many of the tribes adultery was punished with the death of both the guilty parties. Elopements between the young people were frequent. The higher the intelligence of a tribe, the higher was the position of the women. The lower the intelligence, the lower the plane upon which the woman was kept. Some tribes maintained an officer whose position was virtually that of chief of police. His duty was to keep peace by day and guard the camp by night. His term of office was always short, but his authority was supreme. He could not, in the execution of his duties, be punished for striking even a chief of the second class. His distinguishing mark was usually a collection of bird skins fixed to the girdle at his back. He wore on his head a bird skin split in two parts and tied so that they left the beak to project from the forehead.

The Indian was always seeking an explanation for the whereabouts of those whom he loved after they died. This legend will explain. On one of the Northwestern prairies there are two stones resembling human figures and a third that looks like a dog. A young brave was in love with a young squaw, whose parents refused consent to their marriage. The youth wandered to the prairie to mourn. The lady of his heart followed him, and the faithful dog of the brave kept after both. The young couple had nothing but grapes to subsist on, hence they starved to death and were converted into stone. This conversion

into stone began at their feet and extended upwards, leaving nothing unchanged but a bunch of grapes, which the female held in her hand. Whenever the tribe to which the young people and the dog belonged passed these sacred stones they stopped to make some offering of dress to propitiate these deities.



SIoux INDIAN GRAVE.

Another custom was that of expressing grief for the death of relations by some corporeal suffering. The usual mode was to cut off two joints of the little finger, or sometimes of the other fingers. In religion, all the tribes believed in one Great Spirit, who presided over their destinies. He was a good genius, since he was always associated with the healing art. All the tribes believed in a future state, and many of them in the coming of a Messiah. One of their beliefs in the future state is connected with this tradition of the origin of the Mandan. This tribe resided in a large village underground, near a subterranean lake. A grapevine extended down to their village and gave them a view of the light on the earth above. Some of the adventurous ones of the tribe climbed the vine and were delighted with the sight of the earth, which they found covered with buffalo and rich with fruits. Returning with the fruit to the

village, they so pleased their fellows with their discoveries that the entire tribe started to ascend by the vine. When about half had ascended to the surface of the earth, a fat woman, who was clambering up, broke the vine with her weight and shut off from herself and the rest of the tribe the light of the sun. Those who had gained the earth formed a new village and became the Mandans. When they die they expect to return to the underground village — the good reaching it by means of a lake, which the burden of the sins of the wicked will not enable them to cross.

The buffalo dance was an institution devised for the benefit of the old men and practiced at their suggestion. When buffalo became scarce these old men harangued the tribe, saying that the game was far off, and that a feast and dance would be necessary to bring it back. A day and place was named for the celebration. At the appointed time the old men came to the spot and seated themselves crosslegged on skins round a fire in the middle of a lodge, with a sort of doll, dressed like a female, placed before them. The young men then came, bringing with them a platter of provisions, a pipe of tobacco, and their wives. The wives on this occasion wore only a robe loosely thrown around the body. On their arrival each youth selected the old man whom he meant to distinguish by his favor and placed before him the provisions, the tobacco and his wife. Then the feast, dance and orgy followed. The tribes frequently consulted their medicine stones as to their prospects for the following year, and whatever they announced was believed. The medicine stone was kept in a sacred spot, to which those who wished to consult it came. The first ceremony consisted in smoking with it. The braves sat about the stone and whiffed their pipes, and then presented them to the stone for its use. When this was finished, the seekers after the truth retired to a distant spot and slept over night. In the morning they returned to the stone and read the destinies of the nation in the white marks upon it. Of course, those who placed the marks there understood ; but, outside the circle of medicine men, the divine powers of the stone were firmly believed in by the tribes.

It was in such simplicity as this that the red man dwelt, attended by his gods and spirits, loved by his women, honored by his fellows if he were stern in courage, just in his dealings, reverential to the dead and that far-away Past out of which he had come to be the aboriginal of the Western Continent.

THE SECOND EPOCH. THE WAR MAN.

Mila kin hiyu'michi'chiyana ;
 Mila kin hiyu'michi'chiyana.
 Give me my knife ;
 Give me my knife.

A Song of the Sioux.



THE French on their arrival in the Northwest — pioneers of all the civilization that was to come afterwards — did not find peace and concord existing between the three families of the Sioux, the Algonquin, and the Iroquois. Each family, as it met the newcomers, related tales of savage conflicts that had raged between them from the St. Lawrence to the Missouri. Of what had gone on beyond the Missouri, or what was going on then, they could say nothing. They only knew that beyond the famous river were the Shining Mountains. The Menomini and the Iroquois (although the latter were more inclined to warfare than the former) were, without question, more amenable to white influence. The Winnebagoes, scattered at that time over what is now Eastern Minnesota and Western and Central Wisconsin, were scarcely less so ; but the other tribes — the Illini, the Sac, the Fox, nearly all of the divisions of the Sioux and Chippewas — after a short period of friendly relations with the white invaders made war, and their forays and massacres have been a part of current history from 1699 to the death of Major Wilkinson at Leech Lake, Minnesota, in 1898.

The French adventurers, who closely followed the Jesuits into the Northwest, either by way of Detroit, Green Bay, and Lake Superior, or by the route through St. Joseph, Chicago, and Kaskaskia, were eager first for treasures of gold, and not finding that, anxious to take possession of the land in the name of their king and for the purpose of colonial settlement. They bore little respect for the morality of the Indian, his rights as a husband or a father, or his title to stream and land at the spot where his tipi was pitched. From the time of the discovery of America by Columbus, in 1492, which preceded by more than a hundred years the discovery of the Northwest, Europe gave forth band after band of more or less unscrupulous explorers. The Old World was tired of itself. England was moved with a new spirit of territorial aggrandizement. The aristocracy of

France, cloyed with drinking the cup of pleasure, was hot to find new diversions. Religion sought new converts by brave missionaries. To these the romance and legend slowly crossing



FROM AN EARLY PORTRAIT OF LA SALLE.

the seas appealed irresistibly as heralds of a new world to be conquered and new pleasures to be found. Thus they came in the early years of the seventeenth century to the borderland of what is now the Northwest, found the land pleasing to look

upon and no obstacle to its occupancy but the Indian. It took but a few years of despoliation of his land, violation of the honor of his child, insults to his wife, and unwarranted robbery of

himself, to change him into something a little short of demoniac. Let Professor Shaler, of Harvard University, describe the Indian's true state just before his war-life with the whites commenced :



JOLIET'S SIGNATURE.

"The American Indians were not nomadic until they obtained

horses and firearms from or through Europeans ; and, not being nomadic, they never passed into the patriarchal form of organization, which step, the next in orderly sequence, was arrested by foreign violence. While their religions were much more primitive than that of monotheism, which has been generally and falsely attributed to them, they influenced the acts of their daily life and the conduct of their governments to a degree beyond that exercised by modern Christianity. Their creeds were largely concerned with two points of vital importance to the success of any attempts to establish compliance with the system set forth in the common and statute laws prevalent in North America. These points relate to the title to land and the inheritance of property. What the law of the United States declares to be right about the ownership of land, the Indian religiously believes to be a crime, and to him the usual provisions for the distribution of a decedent's personal effects are so abhorrent, that he prefers that the articles should be destroyed or buried with the corpse of their former owner.

"Without referring to cases of oppression or neglect, and only considering the many experiments of sincere legislators and philanthropists to improve the condition of Indian tribes and individuals, it is clear that hitherto such attempts have had meager success ; and it is also clear that they have been misdirected through the utter ignorance of the Indian character and through false theories based on mistaken data. Only since 1879, when Congress established the Bureau of Ethnology, has there been any systematic endeavor, free alike from sentiment, greed, and preconceived theory, to study and publish the ascertained facts concerning the North American Indians."

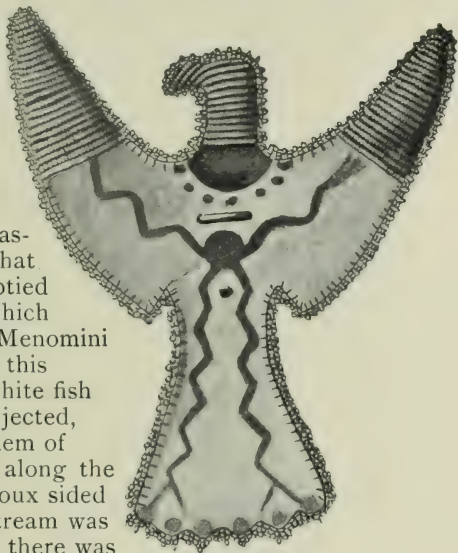
Champlain, Jean Nicolle, and the other early explorers believed they were on the way to finding a shorter road to China by crossing America than that usually followed in rounding the Cape of Good Hope. Nicolle reached Canada in 1618. In 1634 he left the Georgian Bay in a birch canoe with seven

savages and came to the Sault Sainte Marie. Afterwards, crossing to Mackinaw, he entered Lake Michigan and sailed over it to Green Bay, where he met the Menomini and later the "Men of the Sea," better known afterwards under the name of Winnebagoes. The object of his visit was to conclude a treaty of peace with the Winnebagoes on the part of the French Government. This treaty was made. Nicollet crossed the portage which separates the Fox from the Wisconsin River and then descended the latter to the Mississippi.

It was while in Wisconsin that Nicollet learned of the feud between the Sioux and the Chippewas, which was in a few short years to involve also the whites and to lead to more than a century and a half of war and massacre. The Chippewas said that there was a stream which emptied into Lake Superior and into which came many white fish. The Menomini desired to place a dam across this stream in order to keep the white fish out of it. The Chippewas objected, because this would deprive them of food, they having many tipis along the banks of the stream. The Sioux sided with the Menomini and the stream was dammed. From that time on there was blood-hatred between the Sioux and the Chippewas, in which the early whites,

as they favored or opposed one or the other of the two tribes, took part. The Miami, a powerful branch of the Illini tribe, were south of the Chippewas in Wisconsin, and their influence and power extended over the country in which is now Chicago and the greater portion of the settlements on the southern shore of Lake Michigan. They were partial to the French from their first meeting with them, but hostile to the Iroquois, and were engaged in numerous battles with them during the seventeenth century. The French came in rapidly, both by way of Lake Superior and Chicago; but their relations were quite amicable with the tribes for seventy-five or a hundred years.

Taking Chicago from this time on as the center from which all the powerful influences that were to revolutionize the North-



INDIAN THUNDER BIRD.

west emanated, the history of treaties and wars with the Indians commences with the arrival of an English ambassador in Wisconsin, in 1690, who sought to purchase the friendship of the Miami with gifts. The overtures were rejected and friendship for the French maintained for a long time afterwards. Before the opening of the eighteenth century, the Illini and Miami had been driven from the vicinity of Chicago by the attacks made upon them by the "canoe" men. These are better known as the Pottawattomi and Chippewas, who came from the north by way of lakes Superior and Michigan in canoes. It was about this time that many of the French traders, through policy, joined with the Sac and Fox tribes, the Sioux, the Chippewas, the Pottawattomi, the Cherokees, and the Choctaws, who came from the south, in a general attack on the Illini. The war lasted a number of years and resulted in the practical extermination of the great nation. The Illini never made voyages on water and were afraid of the "canoe" people, especially of the Pottawattomi, whom Nicollet had first met at their islands in Green Bay. In 1641, Joques and Raymbault were at Sault Sainte Marie, seeking to prevent war between the Chippewas and the Iroquois. Joques was taken prisoner by the Iroquois and cruelly scourged and mutilated. De Groselles was a holy father, who came to the shore of Lake Superior in 1658 and preached among the Sioux and the Illini. Rene Menard founded an Ottawa mission on the southern shore of Lake Superior, at Keweenaw Bay, in 1660, but was lost in the woods and died. Allouez took up the work of Menard, 1665, at Ashland Bay, where he said: "At the bottom of which are situated the great villages of the savages who there plant their fields of corn and lead a stationary life."

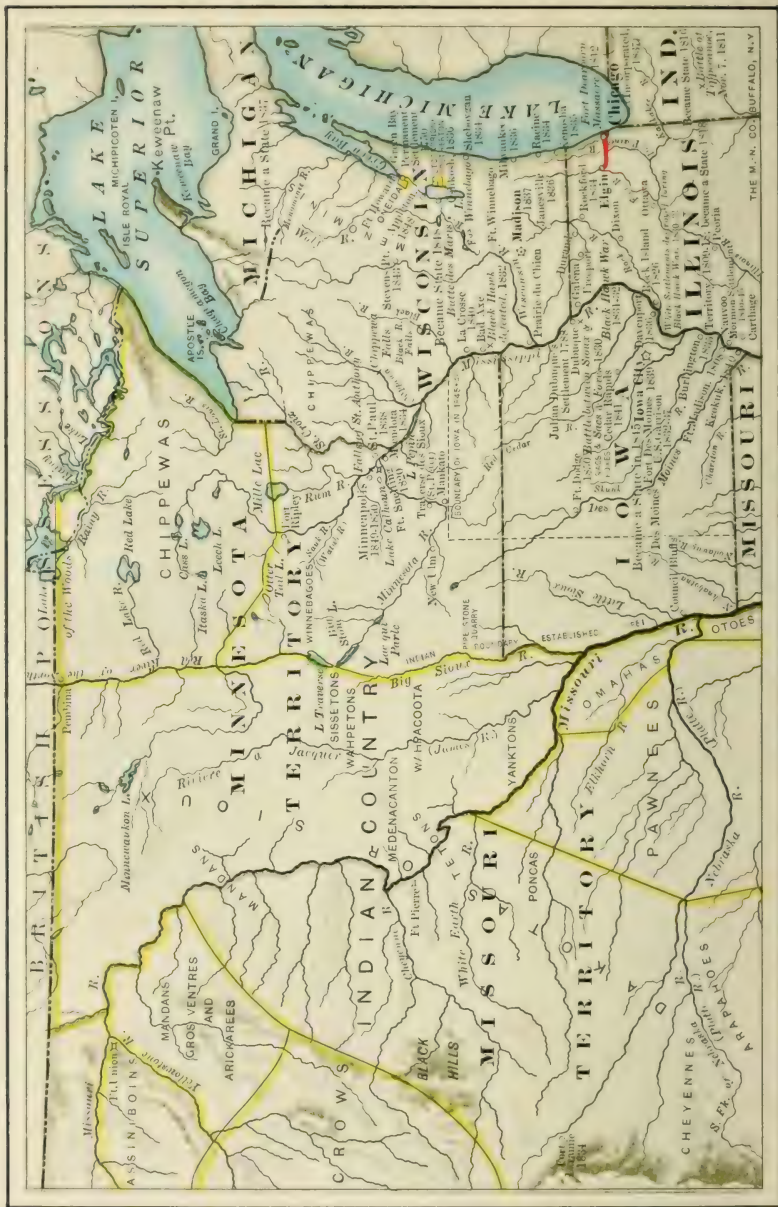
Near by he erected a small chapel of brick, the first structure erected by a civilized man in Wisconsin; and at La Pointe, a little north of the Indian villages, he established a mission of the Holy Ghost, which, in 1669, came into the charge of Father Marquette, one of the first white men to reach Chicago from the Old World. La Pointe at this time was the farthestmost western point to which the French had penetrated. Marquette remained there a year and then sought work among the Illini; but the Sioux, who had declared war upon them, drove him and his flock back to the Mission of the Holy Ghost. In 1671 France took formal possession of the whole country of the upper lakes. It was already known as New France, and it was in this new land that the ambitious Frontenack and sagacious Talon believed would be found the mythical kingdom of Quivira, which, with its gold and precious stones, was thought to lead

on to the path to the California Sea. Joliet and Marquette were both commissioned by the French rulers at home to Christianize the savages and to seek for Quivira.

The first official action towards the discovery and the establishment of the French Government over the Northwest, of which there is a record, was in 1670. M. Talon, in his report to the king, dated at Quebec, September, 1670, says:

"I have dispatched persons of reputation, who promised to penetrate farther than ever has been done; they went to the west and the northwest of Canada and thence to the southwest and south. These adventurers are to keep journals, take possession, display the king's arms, and try by process verbaux to serve as title."

The name of Chicago in this region was already well known, no matter whether its origin was from a name given by the Indians to a stream or from an Ottawa name meaning "Place of the Skunk." It was a place of easy approach, commanding what was then considered to be great rivers, and fully as important as a meeting place for the tribes as Kaskaskia in the southwest and Green Bay in the northwest. Between these three points and to the west of them laid a vast territory practically unexplored by the French, although claimed by them, until after 1700. La Salle, in 1679, came into Green Bay with the first large vessel ever there and constructed by white men. The boat carried thirty-four sailors and laborers and had a capacity of forty-five tons. With La Salle was Father Hennepin, and the two visited the mouth of the Chicago River and were at what is now South Bend, Indiana. Early in January, 1680, they were encamped at a short distance below Peoria Lake, near eighty tips of Illini. It was near this camp that La Salle eventually built the fort known as Broken Heart. It was here that he found the famous chief Pontiac. At this fort La Salle left his faithful companion Tonty in command of fourteen or fifteen men, while he himself hastened back to Montreal to procure needed supplies for them. During his absence the soldiers of Fort Broken Heart deserted Tonty and destroyed the fort. La Salle returned to find them missing and the Indian villages of the Kaskaskia ruined. The Iroquois had visited the spot and wreaked vengeance on their ancient enemies, while Tonty had been left to his fate by his treacherous companions. Tonty was afterwards found at Green Bay safe from harm. By 1681 La Salle had perfected a plan for uniting the Wisconsin tribes in a league and of colonizing them around a French fort in the valley of the Illinois, which should be a center of trade and a safe point from which to extend explorations to the south and west. In



Boundaries of unceded Indian lands thus : —
 Indian Reservations thus : —

THE NORTHWEST IN 1852.
 Giving Year of Settlement of Important Places from 1800 to 1852.

Part of the Chicago & North Western Railway
 built up to 1852 shown thus : —

1682, on the 6th day of February, at the mouth of the Mississippi, La Salle took possession of the valley of the same in the name of France, called the new possession Louisiana, in honor of the king, and realized the great and all-absorbing desire of his life. He was in Illinois once again, building Fort St. Louis, at what is known now as Starved Rock, near Ottawa. He established there an Indian village of 20,000 souls. A year later Tonty fought the Iroquois at Fort St. Louis and defeated them.

While La Salle was making early history in Illinois, Captain Duluth had held a council with the Indians of the Lake Superior shore and concluded a peace with them. Meanwhile Father Hennepin, who had become separated from La Salle, was, in 1680, while on his way up the Mississippi, captured by a Sioux war party at Lake Pepin and taken to Mille Lacs, where he remained for several months. On his return homeward, after being released, he discovered the Falls of Saint Anthony, now Minneapolis, which he named after his patron saint, Anthony of Padua. Le Seur, three years later, made a complete voyage of the Fox and Wisconsin rivers to the Mississippi; and five years after that date, Perrot first planted the cross and arms of France on the soil of Minnesota and constructed a fort on Lake Pepin, near what is now Lake City. In 1695, La Seur constructed a fort on Isle Pelee in the Mississippi, just below the present village of Prescott. Still five years later, L'Huillier embarked from France with many galleons, crossed the ocean, sailed up the Mississippi to its junction with the Minnesota at Fort Snelling; thence up that river more than a hundred miles to where the Terre de Blue, or Blue Earth River, joins it, and there constructed a fort, from which

the Sioux were first supplied with firearms. The object of L'Huillier's journey was to take back the blue earth found on the banks of the river of the same name to France, under the impression that it was of great mineral wealth. On bringing it to France, he found that it was only valuable for chapped hands.

England and France clashed as to their possessions in the New World. Upon both English and French explorers dawned



IOWA POTTERY BOWLS.

the knowledge that command of the valley of the St. Lawrence, of the gateways to the Great Lakes, and of the Mississippi Valley meant control of a new territory marvelous in richness of soil and timber. But it was necessary before the bona fide settler — the farmer, the merchant, and the manufacturer — could come, that after the day of peace in the life of the Indian should come the day of war. Each of the two great European nations, as it gained or lost advantages in the Northwest, drew to itself Indian allies, whose ferocious character of warfare accentuated the horrors of frontier conflict. Quebec surrendered to the English in 1629, and English traders commenced an active sale of their wares to the aborigines. Quebec was restored to the French in 1633, and then came the great Iroquois war. For years the Iroquois had longed to be avenged upon those who, with the aid of the French arquebuses, had defeated them in battle. They sold their beaver skins for powder and firearms. They destroyed the Hurons and compelled the abandonment of French trading posts on Lake Michigan. Peace was not declared between the French and the Iroquois until 1654.

The chartering of the Hudson Bay Fur Company, in 1670, brought into contact with the already disturbed spirits of the Indians new and more daring adventurers than those who had preceded. And the agents of the company, to add to the hostile motive of the situation, carried as gift-offering — liquor and gun-powder. Father Menard was murdered at the Black Hawk River in 1660. Nicholas Perrot was at the Sault Ste. Marie in 1671, making peace with the Sacs, Menomoni, Pottawattomi, and Winnebagoes for France. To him they gave all the lands about lakes Huron and Superior for Louis the XIV. The Hurons did not take part in this treaty, for they were in trouble with the Sioux, and were driven out with them from the Chegoimegon country, never to return.

In 1700, De Courte Manche was sent by the Governor General of Canada to visit the various Indian tribes in what is now Michigan and Illinois, and to invite them to send deputies from their tribes to Montreal, in order to arrange terms for a final peace between them and the Iroquois. He found the Miami preparing to make war against the Iroquois, as were, also, all the Illinois tribes except the Kaskaskias. At Chicago he discovered one tribe which was preparing to fight both the Sioux and the Iroquois. He succeeded in preventing the conflict. Two years later Fort St. Louis, better known as Starved Rock, was abandoned as a French military post, and then came long and bloody wars between the French and their Illini allies with

the various tribes of the Northwest, commencing with the Foxes of Wisconsin. Charlevoix wrote of the latter :

“The Foxes infested with their robberies and murders, not only the neighborhood of Green Bay but almost all the routes communicating with the remote colonial posts, as well as those leading from Canada to Louisiana.”

After the Foxes had their day, came the Pottawattomi, who finally almost exterminated the Illini allies of the French and for a time made it unsafe for explorers and missionaries to enter the Northwest by way of the Chicago route. The original tribes of Illinois, by 1720, had been driven from the entire northern portion of the State, but the French came to their assistance at that time and built Fort Chartres near Kaskaskia. The Illini Indians abandoned their country and settled on the lower Mississippi. The French were left to fight it out alone with the Foxes and Pottawattomi, who controlled all of upper Illinois. The colonists were murdered almost under the guns of Fort Chartres and the entire country north of it was a battle ground. In 1728, the French made determined war on the Foxes and a battle ensued at Butte des Morts, Wisconsin, in which the French were successful and the Foxes nearly exterminated. But so unsafe had they made the Chicago route into the Northwest that between 1725 and 1775 the name Chicago rarely appears in the chronicles of travelers. That entrance into the Northwest was abandoned. The travelers of that period traveled down the Wabash River to the Ohio and from this into the Mississippi.

While Chicago was still an unsafe resort for white men, in 1763, came the effort of Pontiac, chief of the Ottawas, to combine all the Northwestern tribes against the whites and drive them from the land. He organized the Chippewas, Shawnees, Wyandots, into a confederation and ruthlessly descended upon the settlers and traders. He was a general of ability, a chief of brain, and his onslaught was terrible. Mackinaw was captured by a stratagem, Detroit besieged, and war made until 1764. A treaty was concluded between the English and the Western Confederacy in August, 1764, and of the 1,930 warriors assembled at Niagara, as representatives of the various tribes, 450 were Pottawattomi. Pontiac, disappointed at the result of his efforts to keep the hated English from the regions of Detroit, came, it is said, to Illinois and settled with a band of Ottawas on the banks of the Kankakee. In 1769 he was assassinated, and it was believed by the united tribes (Ottawas and Pottawattomi) that the Illini Indians were accessory to the crime. In revenge for the death of their idolized leader, war was waged

by the Pottawattomi and other Northwestern tribes against the Illini until the latter were exterminated, and the victors had possession of all Northern Illinois. Starved Rock, in La Salle County (the "Rock of St. Louis," of La Salle and Tonty), was the scene of the final disaster which completely annihilated the once powerful nation which gave the State of Illinois its name. Driven from one place of refuge to another, the last surviving remnant of the Illini Indians gathered on the summit of Starved Rock, where they were besieged by their enemies on every side; and when at last, compelled by pangs of hunger and



STARVED ROCK.

thirst, in desperation they attempted to force a path through the ranks of the enemy, nearly every one was slain. Scarcely enough escaped to tell the tale.

The Pottawattomi were now the dominant tribe in upper Illinois, although in many cases their villages were composed of united Pottawattomi, Ottawas, and Chippewas. Through the Revolution they were hostile to the Americans, but after the victory gained by General Wayne over the Western Confederates in the summer of 1794, at Presque Isle, on the Maumee River, the Pottawattomi joined the other tribes in suing for peace.

The nations who, with the Pottawattomi, formed the confederated Indian force led by Little Turtle and Blue Jacket,

Ottawa and Shawnee chiefs, against General Wayne at this decisive battle, which eventuated in the treaty of Greenville, were the Miami, Shawnees, Delawares, Chippewas, and Ottawas.

In 1773, William Murray, a subject of Great Britain, residing at Kaskaskia, purchased from the Illini Indians, for five shillings and a small amount of goods and merchandise, all the land on which Chicago now stands and all the land west of it to the Mississippi River and south to where the Mississippi and the Illinois join, and north to about the present site of Waukegan. What the value of this land now is, then sold for five shillings, it is almost impossible to say ; but the real and personal property valuation of Chicago alone, at the present time, is \$5,000,000,000. Murray organized the Illinois Land Company, which took form in Philadelphia in 1780, but the United States Government denied the validity of his purchase ; he was never able to secure the land. His claim was eventually disposed of on August 3, 1795, when, by the terms of the treaty of Greenville, a piece of land six miles square at the mouth of the Chicago River, emptying into the southwest end of Lake Michigan, and where a French fort had once stood, was ceded by the Indians to the



GREENVILLE MEDAL.

United States in anticipation of its being made a military post. With the acquirement of this land by the United States Government, and on which Fort Dearborn was eventually to stand,

came the first definite movement of civilized people to take honorable possession and develop the Northwest.

Prior to the Greenville treaty, Illinois and the territory of the Northwest were retarded in development by the Indian outbreaks. Nebraska was given up to the Otoes, Pawnees, Omahas, and Sioux. Iowa was possessed by the Iowas and Sioux; Minnesota, Wisconsin, and, in fact, the entire land to the Upper Missouri were Indian dominated. Virginia, which, in a fashion, pretended to govern Illinois prior to 1784, ceded the territory that year to the United States. But after the close of the Revolutionary War the civil affairs of the frontier land were entirely neglected by both Virginia and Congress, and the settlers left to rule themselves as they saw fit. Courts were not held, and public officers failed or refused to discharge their duties. To make the condition of the people still worse, after the cession of the country to the United States, an irresponsible body of soldiers, pretending to have authority from Virginia, organized, assumed control of the people and plundered them. In 1787, Congress formed a plan for the government of the territory, and General Arthur St. Clair was sent out as governor. In 1790, he made his first visit to Illinois.

He found the few settlers in great distress. They had lost their Indian trade, they were without money, and they had suffered from three extraordinary inundations of the Mississippi. As a result of this visit, the first county was organized within what is now Illinois, and became known as St. Clair County. Land titles were practically valueless. Grants were held from Indians, the French, and the English, for which no proof of validity could be given. But the valuable Greenville treaty, aside from dedicating the land on which Chicago now stands to the United States Government, guaranteed by the Indians a free passage through their country in Illinois from the mouth of the Chicago River and over the portage to the Illinois River, and down that to the Mississippi; also down the Wabash. Under this treaty of the Illinois tribes, the Pottawattomi were to receive an annual stipend of \$1,000 in goods, and the Kickapoos and two other tribes \$500 each. The good news of this important treaty spread East, and a genuine wave of emigration began to flow, with augmenting force, into the Northwest. Apprehension of danger from the Indians was temporarily banished, and friendly intercourse with them succeeded former enmity.

The hardy pioneer pushed forward and extended the frontier northwestward to the Mississippi, westward to the Missouri, and southward to beyond St. Louis. Forts, stations and stock-

ades were abandoned to decay. Men of capital and enterprise secured title to extensive bodies of fertile lands, and organized colonies for their occupation. To the spot where the moccasined feet of the aboriginal had trod, where the calumet and tomahawk were buried, came the share of the plow, the edge of the ax, the smoke of the chimneys of peaceful



CHEYENNE GIRLS.

homes, and the prosperity due the men and women who were making the wilderness blossom like the rose. An act of Congress, in 1791, aided much in this first real settlement of the Northwest. By this act a tract of 400 acres of land was granted to all heads of families who made improvements in Illinois prior to 1788, except village improvements. The population of the territory at this time, excluding negroes, was about 1,220.

By act of Congress of May 7, 1800, the large and unwieldy territory of the Northwest was divided. All that part of it lying westward of a line beginning on the Ohio River opposite the mouth of the Kentucky, running thence north to the British possessions, was constituted a separate territory and called Indiana. It enclosed the present States of Illinois, Wisconsin, Michigan and Indiana, except a small strip on the eastern side, between the mouth of the Kentucky and the Great Miami. The white population of the country was estimated at 4,875 ; negro slaves, 135, while the aggregate number of Indians within the extreme limits of the territory was fairly reckoned at 100,000.

J. M. Peck states, in his "Gazette of Illinois," published in 1837, that there were at the beginning of the century 3,000 people within the limits of Illinois. In 1809 this portion was divided into the territories of Indiana and Illinois, and in the subsequent year Illinois contained a population of 12,282. The chief reason for making the division of 1800 was the large extent of the Northwestern territory, which rendered the ordinary operations of government uncertain, and the prompt and efficient administration of justice almost impossible. In the three western counties, Knox, St. Clair and Randolph, the latter two in Illinois, there had been but one term of court having cognizance of crime in five years. General William Henry Harrison, August 13, 1803, in consequence of the extensive settlement toward the Mississippi, found it necessary to secure land in that direction, and concluded at Vincennes a treaty with the Kaskaskias — representing the Kaskaskias, Cahokias, Michigamies, and Tamatoas of the ancient confederation of the Illini Indians — for over 8,000,000 acres of land in the southern portion of what is now Illinois. Following this treaty, others were made with the Shawnees and Piankashaws the same year, with the Piankashaws and Sacs and Foxes in 1804, the Kickapoos and Pottawattomi in 1809, the Peorias, Illini and Kickapoos in 1818, by which Indian claims to lands in the greater portion of Illinois were extinguished. Kaskaskia, to which General Lafayette came in 1824, was the seat of government, and Chicago but a sandy waste.

At the opening of the nineteenth century, Wisconsin was a vast wilderness, given over to hordes of savages and a few fur traders. It was rich only in romance and the promise of a glorious future, the rainbow of which had not pierced with its rosy light the gray of the dawn. It enters the twentieth century a lusty giant, proud of its strength and vigorous manhood.

In certain respects Wisconsin is peculiar among the States of the Union. First, no other has such a cosmopolitan population.

Every country of Europe, with Turkey excepted, and including Iceland, is represented, not by solitary groups, but by whole communities. The German and Scandinavian races predominate in this great body of foreign descent. Second, its natural wealth is more diversified than that of any other State in the Union.

Wisconsin was a theoretical part of the political organism known as the Great Northwest Territory, which came to the United States through the peace of 1783. Practically it was still a part of the English Empire, governed through the fur traders, who were British to the core and wielded preponderating influence over the Indians who roamed through the territory. Nor was this influence broken until nearly a quarter of a century later.

The only settlements within the confines of the present commonwealth were at Green Bay, or at La Baye, as it was then known, and Prairie du Chien, if a fur trader's post, surrounded by the cabins of his employees, can be called a settlement. At Green Bay there were perhaps a dozen families, and at Prairie du Chien even fewer, though both places were at times the centers of temporary habitation for several hundred traders and their men, just starting out on their trips or returning after a successful winter in the woods with their Indian clients. Here and there in other parts of the territory were isolated traders, as at Milwaukee, Sheboygan, Black River Falls, and other points where they had posts to supply the Indians with ammunition, blankets, calico, and trinkets in exchange for furs.

The year 1800 was remarkable for two important events — the death of Charles de Langlade, who is known as the father of Wisconsin, and the establishment of Indiana territory, of which Wisconsin was a part, being included in St. Clair County. Charles de Langlade was one of the most able of the partisans employed by the British to com-



INDIAN DICE.

mand their Indian allies. His history reads like a romance. He and his father, Augustin de Langlade, were the first settlers at Green Bay, going there about the middle of the eighteenth century. Both lived there until their death. As already set forth, while the future Wisconsin was nominally under the control of the United States and the inhabitants amenable to the orders of General William Henry Harrison, the governor of the territory of Indiana, they gave themselves little trouble about that. The few French creoles and half-breeds in the territory went on in their usual happy, pleasure-loving life, paying little attention to the power over them. If they thought of it at all, they looked to the Canadian Government as the supreme authority, expecting that the whole country would soon return to English allegiance, a belief that was carefully fostered by the English authorities and their Indian agents.



CLAY STATUE.

On the other hand, the general government gave the people of La Baye and beyond little attention. It is true that in 1804 General Harrison, by treaty with the Sacs and Foxes, extinguished their title to lands in Wisconsin ; but this was at St. Louis, and too far away to interest the traders. The only thing that showed a supervising power on the part of the territorial government was the appointment of Charles Reaume justice of the peace for that section ; but, then, Judge Reaume had held a similar position from King George, and the distinction was too fine for the illiterate minds of the engages and voyageurs. Of this same justice many readable stories are told. Off on the border, beyond the pale of civilization, he administered the law according to his own ideas of justice and the forms of Paris which had been in vogue since the time of the French possession. Whether the judge had ever looked inside a law book is doubtful. If so, he never intimated anything of the kind, nor did his decisions show an acquaintance with the precepts of Blackstone or Kent. Several of his decisions have been recorded in the traditions of the Bay. In one case which was brought before him, after listening to the testimony on both sides, Judge Reaume delivered his decision as follows :

" You are both wrong. You," pointing to the plaintiff, "bring me a load of wood ; you," pointing to the defendant, "bring me a load of hay ; the case is dismissed."

On another occasion one of the traders was sued by a half-breed girl. After hearing both sides, the judge decided that the defendant should give the plaintiff a calico dress and buy two dresses for the child. The costs were to be paid by the constable splitting 1,000 rails for the court. When the constable entered an earnest protest, the court cut him short; but finally agreed to board the unfortunate official during the period of rail-splitting. The court seal was the judge's jack knife, which the constable took with him as a warrant of arrest whenever he went after a prisoner. Curious as they were, Judge Reaume's decisions stood among the simple people over whom he ruled and even later, when the first advance guard of settlers began to come in. It was many weeks' travel by trail or river to the capital of the territory, and the costs of an appeal were too great to be thought of, especially as the amounts involved were usually small.

There was nothing to disturb the placid pool of existence in the territory until the century was eleven years old, when Tecumseh's war disturbed the tribes. That wily chief endeavored to have the Wisconsin Indians make common cause with him against the whites; but, through the influence of Tomah, the Menomini were held fast, and few of the other Wisconsin Indians took part in the war that ended so disastrously for the leader. Two events worthy of notice had preceded this by a year or two. Illinois territory was created and Wisconsin made a part of it. In 1809 the party of explorers sent out by John Jacob Astor, under the leadership of William P. Hunt and Ramsey Crooks, passed through the territory on their way to the Pacific coast. They used the old water-way up the lakes and Fox River and down the Wisconsin, which had been the principal highway of travel since the days of the first French explorers.

In 1763, by the treaty of Versailles, France ceded Minnesota east of the Mississippi to England and west of it to Spain. Captain Jonathan Carver visited Saint Anthony Falls three years later and explored the Minnesota. He also located the present site of the City of St. Paul and found a settlement of 300 whites at Prairie du Chien. The ordinance of 1787 brought all of Minnesota under the control of the United States, and by 1798 the Northwestern Fur Company had established itself in the State. The territory that now comprises the State remained for a long while a part of the State of Michigan and afterwards was a part of the State of Wisconsin.

It was not until after the Fort Dearborn massacre of 1812, though, that the particular attention of would-be settlers in the Northwest was called to that portion of it now known as Iowa,



FORT DEARBORN IN 1803.

Nebraska, Minnesota, and the two Dakotas. Illinois and Wisconsin furnished the conspicuous Indian history of the seventeenth and eighteenth centuries. But the Indian history of the nineteenth century has been made largely within the confines of the Dakotas, Minnesota and Nebraska. Iowa, although having at one time a considerable number of Indians within its area, was in a manner always neutral ground and escaped many of the worst results of the contact of the whites with the aboriginals. The Fort Dearborn massacre took place at Chicago on the 15th of August, 1812. The Indians gave General Anthony Wayne the name of "The Tempest." He it was whose efforts secured the land on the present site of Chicago, where Fort Dearborn was finally built, and where Fort Miami had stood under French control in 1718. Fort Dearborn, itself, was established in 1803 and a company of United States soldiers stationed there. The fort was named after General Henry Dearborn, at that time Secretary of War. The fort stood on the south side of the Chicago River, at the bend where the river turned to enter the lake. It was equipped with three pieces of light artillery. Captain Nathan Heald was the commandant of it in 1812. The Pottawattomi were the Indians then in control of the country. The war which the United States was waging with England and a religious revival in progress among the Indians served just then to bring on signs of discontent.

The great chiefs saw with alarm the continual encroachments of the whites and their demands for more lands. As early as 1806, Tecumseh and his brother, the Prophet, had sought, with considerable success, to unite all the Indians in one great confederacy to withstand the whites. War followed, although the Pottawattomi did not join with the other tribes at first. John Kinsey and the officers at Fort Dearborn did much to keep Black Partridge, Winnemeg, Topenebe, and other leading Wisconsin and Illinois chiefs friendly. Two years prior to the famous massacre the Pottawattomi, Chippewas, and Ottawas held a council, at which the last two named tribes decided to join the confederacy against the whites. The younger warriors of the Pottawattomi desired to do so themselves, but the older chiefs held them back. All the Indians were largely under British influence, and visited Malden, Canada, every year to receive British presents. The battle of Tippecanoe was fought in 1811, and the Indian confederacy would have dissolved at that time but for British influence. This influence brought matters to that point that the Indians surrounded Fort Dearborn to massacre the settlers. The Winnebagoes came into the neighborhood of the fort and committed a number of depreda-

tions. On the 9th of August, 1812, Fort Dearborn learned of the British success at Mackinac, and orders came to Captain Heald to evacuate the fort and retreat to Detroit. There were but fifty-four privates in the fort of the regular army; twelve militia men and two minor officers. With them were a dozen women and twenty children. On the 14th, Chief Winnemeg called on Captain Heald and said :

“Father, I come to deliver up the medal I wear. It was given me by the Americans, and I have long worn it in token of our mutual friendship. But our young men are resolved to imbrue their hands in the blood of the whites. I cannot restrain them, and I will not wear a token of peace while I am compelled to act as an enemy.”

On the morning of the 15th of August the retreat from the fort commenced. The soldiers marched out to the strains of music, and by some strange and weird choice of the band-master, who was among the killed, the “Dead March” was played as the soldiers advanced to the open sands of what is now State Street, Chicago. A quarter of a mile from the fort was a sand bank, or range of sand hills, separating Lake Michigan from the prairie. Back of this were in hiding some 500 Pottawattomi. The little band was permitted to march in front of these banks about a mile and a half, or to where the residence of the late George M. Pullman stands, on Prairie Avenue, and there the Indians opened fire. The officers, men and even the women fought for their lives; but it was soon over. A few wounded men were left to make a last stand when Chief Black Bird advanced and promised to spare their lives if they would surrender. They did so. There survived this massacre twenty-five non-commissioned officers and privates and eleven women and children. The Indian loss was fifteen. A Mrs. Helm was saved by Black Partridge, who conducted her to a place of safety. The day following the massacre the Indians burned the fort and agency building. The same day that Fort Dearborn was burned General Hull surrendered Detroit to the British.

The probabilities are that nothing whatever could have saved the ill-fated Fort Dearborn garrison. War was declared, the Indians were aroused and allied with the British. Certain ones had friends with the Americans, and did what could be done to save individuals, but they had no friendship for the United States. Fort Dearborn was rebuilt in 1816 and under the American flag. This same year of 1816 the Ottawas and Chippewas ceded to the United States the land surrounding the head of Lake Michigan, ten miles north and ten miles south, to the mouth

of the Chicago River and back to the Kankakee, Illinois and Fox rivers. The frontier line at this time moved southwest to the Mississippi, and a garrison was only maintained at the fort until 1823. At the time of the Black Hawk War, in 1832, it was again regarrisoned, and General Scott landed there with troops on the 8th of July of that year. The troops were permanently withdrawn from the fort, and it ceased to be on December 29th, 1836, one year before Chicago's incorporation.

But two years after the first location of Fort Dearborn another fort — Fort Snelling at St. Paul — was located in the Northwest, destined to be equally famous in determining the



FORT DEARBORN MONUMENT.

final destiny of the Indian tribes. General Zebulon M. Pike came to the junction of the Minnesota and Mississippi rivers, at what is now Mendota, in 1805, and there concluded a treaty of peace with the Indians, by which they ceded to him much land. He met the Sioux in council, and he was authorized by the general government to purchase lands for government forts. Curious, indeed, is the speech which he made to the Sioux at the old site of Mendota. He said :

“Brothers : — You old men probably know that about thirty years ago we were subject to the King of England, and governed by his laws. But he, not

treating us as children, we refused to acknowledge him as father. After ten years of war, in which he lost 100,000 men, he acknowledged us as a free and independent nation. They knew that not many years since we received Detroit, Michilmackinac, and all the ports on the lakes from the English, and now, but the other day, Louisiana from the Spanish ; so that we put one foot on the sea at the east and the other on the sea at the west, and of once children are now men ; yet I think that the traders who come from Canada are bad birds amongst the Chippewas and instigate them to make war on their red brothers, the Sioux, in order to prevent our traders from going high up the Mississippi. This I shall inquire into, and so warn those persons of their ill conduct.

"Brothers, I expect that you will give orders to all your young warriors to respect my flag and protection, which I may send to the Chippewa chief, who may come down with me in the spring; for was a dog to run to my lodge for safety, his enemy must walk over me to hurt him.

"Brothers, I am told that the traders have a habit of selling rum to you. All of you in your right senses must know that this is injurious and occasions quarrels, murders, etc., amongst yourselves. For this reason your father has thought proper to prohibit the traders from selling you rum.

"Brothers, I now present you with some of your father's tobacco, and some other trifling things, as a memorandum of my good will, and before my departure I will give you some liquor to clear your throats."

At this conference the Sioux granted to the United States a tract nine miles square at the mouth of the St. Croix River and a similar tract at the mouth of the Minnesota, lying on both sides of the Mississippi and including the Falls of St. Anthony. They gave the land required, about 100,000 acres, for \$200 and sixty gallons of liquor. It is curious to know that at this time the surveying of public lands was going on under a device first proposed by General Rufus Putnam to President Washington, and which still is in vogue. General Putnam in the last year of the eighteenth century proposed divisions of the public lands into townships six miles square, to be marked by township and range lines. Under the same law by which the lands were subdivided and opened to the public, one section, number sixteen, in every township was reserved from sale for the support of common schools.

Following the Fort Dearborn massacre, in the history of Indian warfare, came the Black Hawk War of 1832. Black Hawk did not begin the war. He was a chief in 1831, with his home near Rock Island, where he owned farms and cabins. From there he was accustomed to go away on hunting expeditions. After one of these hunts, in the summer of that year, he found his cabins had been taken possession of by the whites and his crops destroyed. He determined to take back his property to himself and tribe. He endeavored to do so, but Governor Reynolds, of Illinois, became alarmed, thought an Indian outbreak was at hand and called for volunteers. He soon was able to send 2,000 militia men to Black Hawk's territory. The chief retreated to the west bank of the Mississippi River, where a council was held with him at which he relinquished all claims to lands or rights on the Illinois side of the Mississippi. The winter which came afterwards was severe, and in the spring

Black Hawk and his people sought game in the northwest section of Illinois. It was forbidden territory, but there is ample evidence that he did not know this. It can never be made to appear that he came with hostile intent toward the settlers. But an alarm was given that Black Hawk was moving and this spread through Southern Wisconsin, Northern Illinois, and from Chicago into Indiana and Michigan. Rumor had it that Black Hawk was tampering with the Chippewas, and the Pottawatomis, and that there was danger of a general Indian uprising to make more or less war on the whites. All this time Black Hawk was on a hunt for small game and fur animals in the woods of Winnebago County, near the site of the present village of Durand. There happened to be State troops in that county in command of Major Stillman, who was more reckless than prudent. In moving his troops about the country near Rock River he came upon a portion of Black Hawk's band, who displayed the white flag. Nevertheless he attacked them and was defeated. There was a small creek at the spot and there a considerable portion of the command was killed. Major Stillman fled with a part of his troops. Captain Adams, in charge of one of the companies, stood his ground, crying :

“Men, for your wives and children's sake, for your country's sake, and for God's sake, stop and fight.”

All was in vain. The panic-stricken soldiers, save those that were killed, never stopped until they reached Dixon. Captain Adams took his stand by a sycamore tree and, deserted and alone, killed seven of Black Hawk's warriors before he was shot down. Black Hawk always claimed that he had but forty or fifty braves in the fight. The battle took place on what was then called Sycamore or Old Man's Creek, lying in Stillman's Valley. The result of this engagement made necessary the rout of Black Hawk and his band. Galena believed that it was threatened by Black Hawk, Chicago felt in danger, so did Dixon. Government troops were ordered from Sackett's Harbor and also from Fort Gratiot. General Winfield Scott was placed in command. Volunteer troops came from Southern Michigan. The volunteers were first located at Fort Dearborn. General Scott had cholera in his command and was located on a camping ground on the present site of Riverside, a suburb of Chicago. Dixon's Ferry, now Dixon, and originally known as O'Gee, was another important rendezvous of the troops.

A military company was recruited in Chicago, which proceeded to Naperville, thence to Plainfield, and thence to a point on Indian Creek near Ottawa, where it found fifteen white settlers murdered and all their property destroyed by the Indians.

Meanwhile volunteers, commanded by General Dodge and assisted by Colonel Zachary Taylor, also regular soldiers under General Scott, met Black Hawk's band at Wisconsin Heights, July 22, 1832, and defeated him. The decisive battle of the war was fought at Bad Ax, near the mouth of the Bad Ax River in Wisconsin, August 2, 1832, in which the Indians were defeated and Black Hawk surrendered. Among those who met at Dixon's Ferry during the Black Hawk war were General Winfield Scott, Colonel Zachary Taylor, Lieutenant Robert Anderson, hero of Fort Sumter, Lieutenant Jefferson Davis, and private Abraham Lincoln. It was not much of an Indian outbreak at the best, but it served to check settlements and to retard the natural growth of the Northwest for at least a decade. During that period, Chicago and Milwaukee took definite form and became ports of entry of considerable importance; but at that time, and for a considerable period afterwards, St. Louis was the only city west of the Ohio that was entitled to metropolitan airs. The others were but rude villages and trading places, where silently but surely the foundations of a greater and better era were being laid.

THE THIRD EPOCH. THE WHITE MAN.

For the fires grow cold and the dances fail,
 And the songs of their echoes die ;
 And what have we left but the graves beneath,
 And above the waiting sky ?

The song of the Ancient People.



THE real motive for the building of the Northwest, the cause proper that led to its final making, is to be found in the national movement or spirit that swept over the New England and Atlantic States between 1820 and 1860. The revolution of 1776 did not leave the people of the thirteen colonies, if we are to believe history, with a strong national spirit. They were poor, divided as to the form of government best needed, harassed by traitors at home and enemies abroad. The war of 1812 did more to fuse in them the national idea than the conflict of 1776 ; and when, at the opening of 1820, an era of national prosperity dawned, the thought grew and swelled that the thirteen colonies were but stepping stones to the possession of a territory so immense in its bounds that monarchies of Europe would seem as playgrounds beside it.

Fur traders, generals sent to the western borders with troops, brought back to the struggling settlements in New York and the New England States tales of a land where the forests were miles in width ; where streams abounded on every hand ; where the soil was rich with one turning of the furrow ; where there might be found that liberty of action and mind already missed in the first settlements of the republic. Men were shaking off traditions of the past ; the spirit of adventure was strong ; the sense of possession great. Thinkers from every state of Europe, sick of old conditions, were visiting the new world and urging men to build. In the West, the boundless prairies, the crowding forests, the many streams, were inviting the presence of the white man, were bidding adieu to the savage.

A railroad was to give the coup de grace to all Indian pretensions in the Northwest ; to end the days of aboriginal rule and disturbance ; to make the white man supreme, when Tecumseh, Pontiac, and Little Crow had hoped to humble him forever. True, the red man protested in the massacre at New Ulm, at the fall of Custer, at Wounded Knee ; but these were no more



RED CLOUD.

than episodes — last resistance of the conquered. The steamboat made some show on the Upper Mississippi prior to the Black Hawk War. Canal digging was favored in Illinois for a few years, as a means of developing commerce; and the Illinois and Michigan Canal, now a mere ditch, was actually dug at a cost of millions. But the railroad overwhelmed both steamboat and canal, pierced the wilderness of the Northwest at seemingly a bound, and gave to the world an unsurpassed granary.

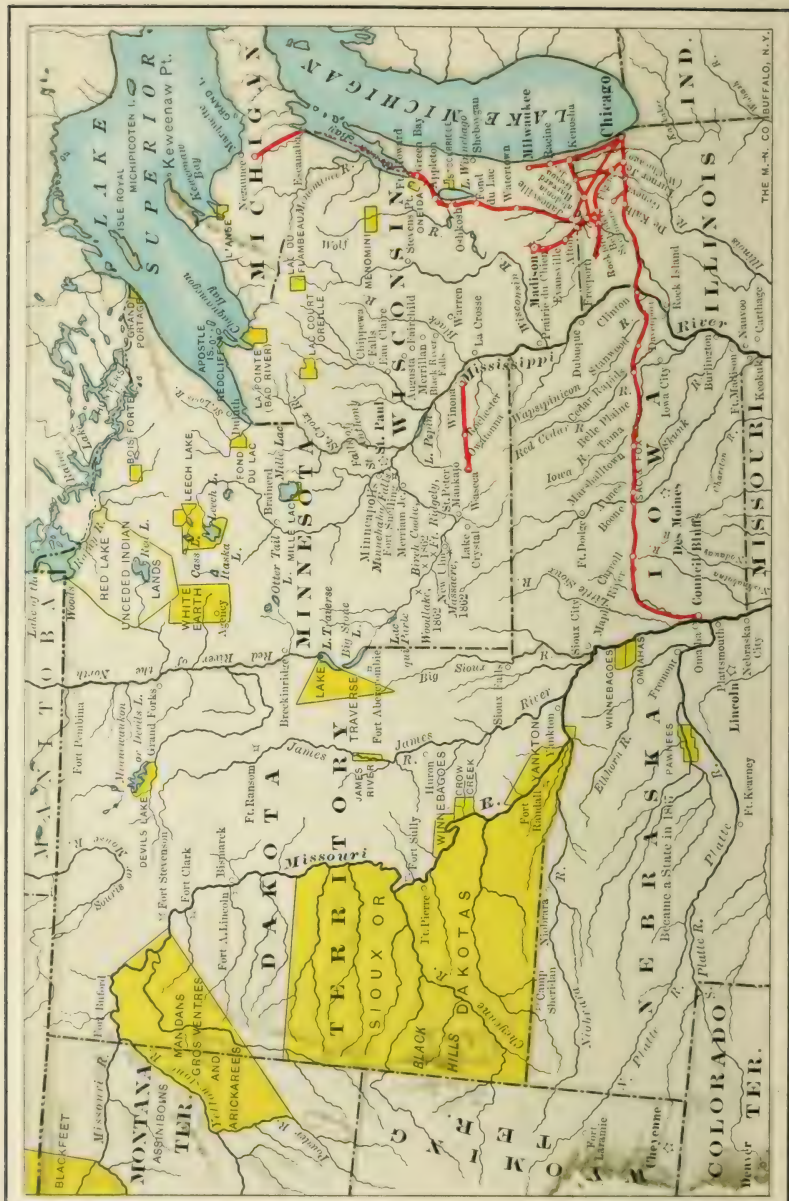
The territory occupied by the Indians, January 16, 1836, when the Galena & Chicago Union Railroad (now the Chicago & North-Western) was incorporated, comprised nearly all of Nebraska, nearly all of Iowa, none of Illinois, most of Minnesota, a part of Wisconsin. Treaties just before that date, and others following close afterwards, surrendered immense acreage to settlers. In Wisconsin, prior to the Black Hawk War, Prairie du Chien was a prominent headquarters for the Indians. The Winnebagoes at that time were the prevailing tribe in the territory, and on the lands held by them were the Illinois and Wisconsin lead mines. The Ottawas occupied the country along the Rock River and southward to Rock Island and west to Prairie du Chien. The Winnebagoes were on the Mississippi, the Upper Iowa, the Black River, the Wisconsin, the Rock River, and claimed the whole of Winnebago Lake. The lead miners trespassed upon the property of the Winnebagoes and this led to reprisals. The Sioux chief Wazwekootee, or "He That Shoots in the Pine Tops," encouraged the Winnebagoes to make frequent attacks upon the settlers in the Wisconsin territory, and these continued for some time after the Black Hawk War. Red Bird was the great chief of the Winnebagoes, whose outbreak against the incursions of unscrupulous miners led to much trouble. He eventually voluntarily surrendered himself to the soldiers. Dressed in his Yankton uniform of white unsoiled skins, with a fine white dressed skin robe cast loosely about his shoulders, and mounted on a mettlesome horse, with a white flag in his hand, he came into the camp of the troops sent against him and gave himself up. The Menomini were at Kaukauna Rapids then, and another large village of the same tribe commanded by Oshkosh was at Butte des Morts. Major David E. Twiggs, afterwards famous in the Civil War, established a garrison at Fort Winnebago, in which he placed three companies of soldiers. Jefferson Davis, just graduated from West Point, was one of his lieutenants. Major Twiggs even at that time bore a hard reputation. One of his privates, exasperated by brutal treatment, had attempted to take his life on account of abuse received and was put in irons for the offense.

The close of the Black Hawk War had resulted in the final extinguishment of the title of the Sac and Fox Indians to all their lands east of the Mississippi. September 15, 1832, a treaty was concluded at Fort Armstrong, whereby the Winnebago nation ceded all their lands to the United States lying south and east of the Wisconsin River and the Fox River of Green Bay. The Chippewas, Ottawas, and Pottawattomi still held their title to the land of Northeastern Illinois and Southern Wisconsin, besides large tracts not very definitely defined in Indiana and Michigan. It was necessary, in order to open up to civilization the lands ceded by the other tribes lying west and northwest, that the Indian title to this vast tract of land lying along the western shore of Lake Michigan should be extinguished. For Chicago, it was a vital necessity, as the town was girt on all sides and for many miles north and west by the lands of the United Nation of Chippewa, Ottawa, and Pottawattomi Indians.

In September, 1833, a grand council of the chiefs and head men was called to meet at Chicago to negotiate a treaty whereby the lands might be peaceably ceded, and the Indians removed therefrom, to make way for the tide of white emigration which had begun to set irresistibly and with ever-increasing volume to the coveted region. It was a most important matter for both the Indians and the Government; but to the former most momentous, since it involved the extinction of not only their title to the land which had been their home during a period which only their traditions could dimly measure, but the obliteration of all associations dear to them in their tribal or family relations. Black Hawk's ill-starred campaign, followed by the subsequent treaty made by his tribe, showed them the inevitable result which must follow resistance. They knew quite well that they had no alternative. They must sell their lands for such sum and on such terms as the Government agents might deem it politic or just or generous to grant. The result of the treaty was what might have been expected. The Indians gave up their lands and agreed for certain considerations, the most of which did not redound to their profit, to cede all their lands to the Government, and to leave forever their homes and the graves of their fathers for a land far toward the setting sun, which they had never seen and of which they knew nothing.

The treaty consummated at this time was signed on September 26, 1833, and ratified by the Senate, after some unimportant changes, May 22, 1834. Its provisions and terms were as follows :

Article 1 ceded to the United States all the lands of the United Nation of Chippewa, Ottawa, and Pottawattomi Indians "along the western shore of Lake Michigan, and between this



Boundaries of Unceded Indian Lands thus : —
 Indian Reservations thus [Yellow Box]
 Indian Battus thus : x

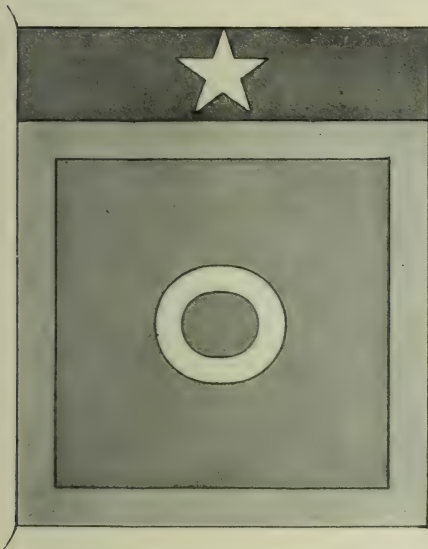
THE NORTHWEST IN 1870.

Part of the Chicago & North-Western Railway
 built up to 1870 shown thus : [Red Line]

lake and the land ceded to the United States by the Winnebago Nation, at the treaty of Fort Armstrong, made on the 15th day of September, 1832 ; bounded on the north by the country lately ceded by the Menomini, and on the south by the country ceded at the treaty of Prairie du Chien, made on the 29th of July, 1829, supposed to contain five millions of acres." This cession completely extinguished all the title to lands owned or claimed by the United Nation east of the Mississippi, and left the whole Northwest, with the exception of some reservations, open to the settlement of whites, who, henceforth, could look to the United States to protect them under its laws in any legal title

they might acquire by pre-emption or purchase.

The treaty was consummated — the Indian title to lands in Illinois was extinguished. After two more annual payments to the Pottawattomi, who lingered in Wisconsin, the tribes disappeared from the region, and with them went many of the earlier settlers who had intermarried and thus become identified with them. The Bourassas, Laframboise, Madore B. Beaubien, the Bourbonnais, the Mirandeaus (all but Victoire — Mrs. Porthier), some of the Clark Indian children, a part of the Juneau family — in fact, nearly all



INDIAN FLAG.

the half-breed families moved west with the Indians with whom they had become allied ; and their descendants are to-day leaders in the tribe in the Indian Territory and Kansas, or, having severed their tribal relations, have become leading citizens of Kansas.

The Pottawattomi signing the land transfer were granted a reservation which was then a part of the Indian Territory, but which, by the "Platte Purchase" of 1836, became the north-western portion of Missouri. In the summer of 1835 the Pottawattomi came for the last time to Chicago to receive their annuities, and to start thence for their western reservation.

The total number that assembled was about 5,000. While in the town of Chicago, at that time, the Indians performed their war-dance as a sort of farewell to their old home and their remaining friends among the whites. They were removed by the Government, under charge of the late Captain J. B. F. Russell, to the reservation assigned them, now in Northwestern Missouri, and about two years later again removed to the present site of Council Bluffs, Iowa. In 1837, the Pottawattomi of Indiana were removed to a tract on the Osage River, now in Miami County, Kansas. In 1848, the several bands disposed of their lands in Iowa and on the Osage for the sum of \$850,000 and removed to another reservation on the Kansas River, where they were joined, in 1850, by the remnant still remaining in Michigan. In their western home, as here, they were divided into the Pottawattomi of the Woods, the Mission band (who were generally Catholics, docile and easily civilized), and the wild Prairie band.

The first railroad chartered out of Chicago and into the Northwest, upon which work was immediately commenced, and which afterward became an important section of the great Northwestern system, was the Galena & Chicago Union Railroad, which was chartered January 16, 1836. The document was prepared by Ebenezer Peck and T. W. Smith, with the object of increasing the value of real estate at both points; but Galena, being then the leading village of the West, obtained precedence in the naming of the road. The capital stock was placed at \$100,000, but could be increased to \$1,000,000, and the incorporators were given the choice of operating the road by animal or steam power. They were allowed three years from January 16, 1836, in which to begin work. E. D. Taylor, Jesse B. Thomas, Jr., J. C. Goodhue, Peter Temple, William Bennett, Thomas Drummond, and J. W. Turner were named as commissioners to receive subscriptions. The survey of the land was begun in February, 1837, by Engineer James Seymour with his assistants, from the foot of North Dearborn Street, Chicago, and ran due west to the Des Plaines River. In June, 1837, surveyors and laborers were discharged. In 1838, work was resumed, piles being driven along the line of Madison Street and stringers placed upon them. These operations were continued under the direction of E. K. Hubbard until the collapse of the enterprise during the same year. The ambition of Chicago was evidently a little ahead of her means, and the Galena & Chicago Union had to wait ten years before it was fairly placed upon a successful basis.

Up to the latter part of 1837 the only railroad in the North-

west which had been made a success was the "Coal Mine Bluff Railroad," built by Ex-Governor Reynolds, of Illinois, and friends, and extending from his coal fields, six miles from the Mississippi River, to East St. Louis. Among other difficulties overcome by the energetic young men was the bridging of a lake over 2,000 feet across. The road was working without iron and with horse-power; was regularly chartered in 1841, and long afterward became known as the "Illinois & St. Louis Railroad." Governor Reynolds' railroad is claimed to be the first one actually constructed in the Mississippi Valley, and, under the circumstances, he appropriately asserts "that it was the greatest work or enterprise ever performed in Illinois. But," he adds, "it wellnigh broke us all." And the experience of these pioneers with that little six-mile section of road was the experience of hundreds of other would-be railroad builders, who made more ambitious attempts within the next dozen of years.

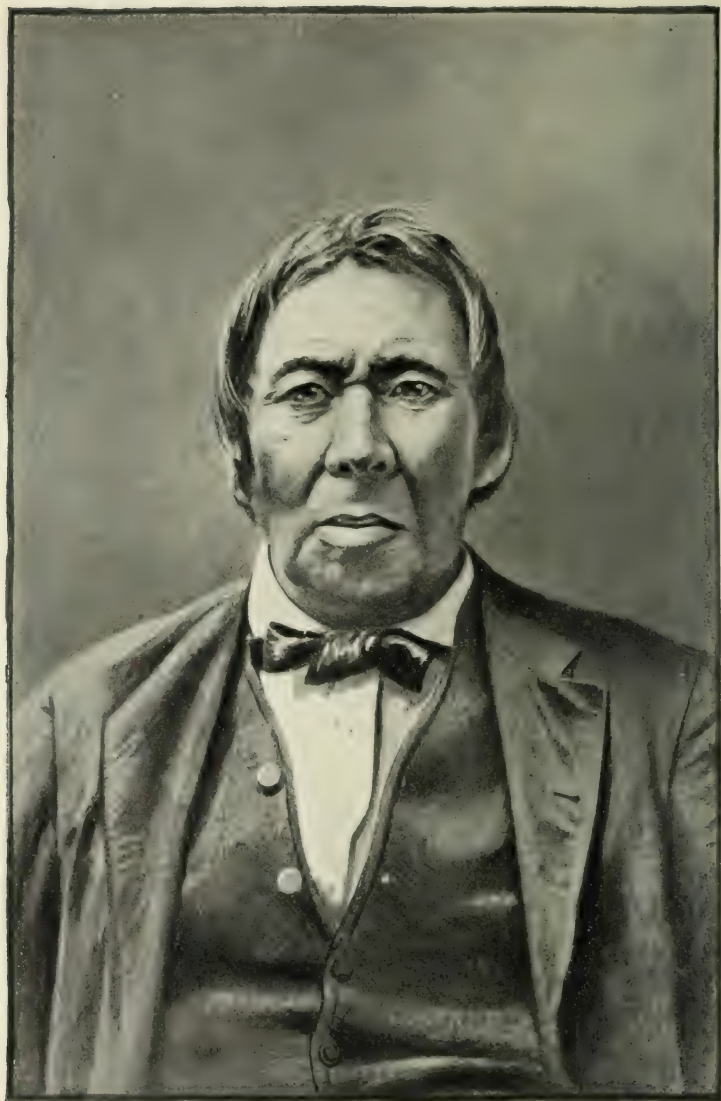
Upon the suspension of operations on the Galena & Chicago Union Railroad, the people of the Rock River country made several attempts to avail themselves of Chicago's increasing commercial importance. First a plank road was urged to be built from Chicago to the Rock River at a cost of over \$300,000. Next, in 1843, a survey was made between Joliet and Aurora for a canal to connect the Fox River with the Illinois and Michigan Canal; and the suggestion was favorably received, that it would be a plausible undertaking to extend the improvements to Rockford. But these schemes were abandoned, and in 1846 the Galena & Chicago Union was revived by the convention held at Rockford in January of that year. Delegates, to the number of 319, attended from all the counties on the proposed line between Galena and Chicago. The officers selected were:

President.—Thomas Drummond, of Jo Daviess.

Vice Presidents.—William H. Brown, of Cook; Joel Walker, of Boone; Spooner Ruggles, of Ogle; Elijah Wilcox, of Kane.

Secretaries.—T. D. Robertson, of Winnebago; J. B. F. Russell, of Cook; S. P. Hyde, of McHenry.

A resolution was adopted, that the members of the convention obtain subscriptions to the stock of the company, if satisfactory arrangements could be made with its holders; and resolutions were also passed, presented by J. Young Scammon, showing the necessity of a general subscription to the stock by farmers along the proposed route. Galena and Chicago vied with each other in the renewed enthusiasm with which the enterprise was taken up. But about this time Messrs. Townsend and Mather offered the improvements, land and charter of the road to Chicago citizens for \$20,000. The offer was ac-



CHIEF OSHKOSH.

cepted under the following conditions : The payment of the entire sum in full-paid stock of the company, \$10,000, immediately after the organization of the board of directors, and \$10,000 on the completion of the road to Rock River, or as soon as a dividend of six per cent. would be earned. On December 15, 1846, the persons named above subscribed toward the expenses of a survey, and had one made during the succeeding year by Richard P. Morgan.

Subscription books were opened at settlements along the proposed line of the Galena & Chicago Union. August 10, 1847, William B. Ogden and J. Young Scammon solicited subscriptions in the city, but could only obtain promises for \$20,000 from all the real estate men or others particularly interested. Some merchants opposed the scheme, fearing it would take the sale of goods from Chicago to points on the line of the road. Up to April 1, 1848, 1,206 subscribers guaranteed \$351,800, on which sum payments amounting to \$20,817.68 were made up to that date. Outside the city there was scarcely any money, and the payment for subscriptions beyond the first installment of two and one-half per cent. had to depend upon future crops. The people subscribed as liberally as their limited means would permit, and succeeded in raising a fair amount. Railroad meetings were not frequent in those days, the settlers residing so far apart that they could not assemble on short notice, and those interested in placing the stock were obliged to travel the country to secure its taking. In many settlements the residents were found willing to coöperate, the ladies vieing with the men in their readiness to render assistance. They appreciated how necessary it was to have the road built, and were prepared to make any personal sacrifice to further the undertaking. Many of them helped to pay for the stock subscribed for at their solicitation from the profits derived from the sale of butter, cheese and other household productions, even depriving themselves of the means required to educate their children, that a railroad might be built for the good of that and future generations.

The early canvassing along the proposed line of the Galena & Chicago Union Railroad for subscriptions for building the road was made by Messrs. Ogden and Scammon, who traveled the whole distance from Chicago to Galena for this purpose, holding meetings and obtaining subscriptions at all considerable places on the route. Subsequently, Charles Walker, Isaac N. Arnold, John Locke Scripps, John B. Turner, and others canvassed at points on the line of the road. B. W. Raymond and John B. Turner visited the East in 1848 with the object

of securing subscriptions to the stock. Their efforts resulted in the sale of \$15,000 of stock and a loan of \$7,000. This money completed the road across the marsh to the foot of Cottage Hill (Elmhurst). They then purchased two locomotives from the Baldwin Works. In the meantime Mr. Ogden, then a member of the Chicago Common Council, had introduced an ordinance into that body, which was voted down, proposing to grant the right of way to the road from the west into the city on a line with Kinzie Street, with the necessary privileges for constructing tracks, drawbridges and depots. Notwithstanding which, the contract for the first thirty-two miles of road from Chicago was let March 1, 1848, the first sixteen miles to be finished by August 1st, and the balance by October 1, 1848. John Van Nortwick had been appointed engineer. George W. Waite, assistant engineer, drove the first grade-peg near the corner of Kinzie and Halsted streets in June, 1848, then a point outside the city limits. The Council had refused the entrance of the road into the city; but granted leave to build a temporary track east to the river, so that one of the two engines could be brought to the head of the road.

In September, the management purchased a locomotive of the Tonawanda (N. Y.) Company, and also one of the Auburn & Syracuse Company. These were fitted up with new gearing and boilers, and the first one was placed on the section between Chicago and the Des Plaines River in November. The "Pioneer" arrived on the brig "Buffalo," October 10, 1848. The engine was taken off the boat on Sunday by Redmond Prindiville, Wells Lake, George W. Waite, George C. Morgan, and John Ebert, the engineer. This engine was sold by the Baldwin Company on commission for the Rochester & Tonawanda Railroad Company. It served its purpose well, and is in existence to-day, being among the interesting exhibits of Chicago's great Field Columbian Museum.

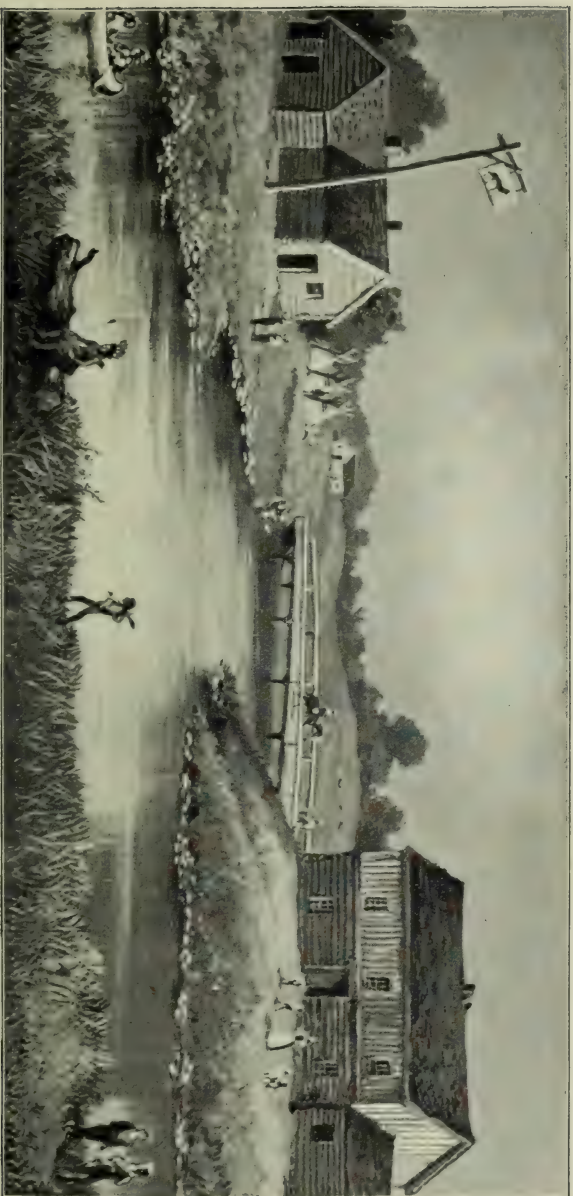
When the Des Plaines River division was in working order, the rolling stock consisted of six old freight cars and the "Pioneer." By November 21st the engine was running daily on the ten miles of completed road west of Chicago, conveying materials and laborers to carry on the work. The day previous, Chicago received the first wheat ever transported by rail. Upon the invitation of the board of directors, a number of stockholders and editors of the city took a "flying trip" over Chicago's system of railways, then extending ten miles west of the Chicago River. A couple of baggage wagons had been provided with seats, and at about four o'clock P. M. the train, bearing away about 100 persons, moved from the foot



SITTING BULL.

of North Dearborn Street, where a crowd had collected to witness the novel spectacle. On the return trip a load of wheat was transferred from a farmer's wagon to one of the cars, and this was the first grain transported by rail to Chicago. This fact soon became known to the farmers living west of the city, and the company made arrangements to accommodate the expected increase of their business. They at once placed covered cars upon the track, and about a week after the line was open to travel the business men of Chicago were electrified by the announcement that over thirty loads of wheat were at the Des Plaines River waiting to be transported to the city. The expected receipts of the road would amount to \$15 per day for the winter, and wheat buyers were informed (partly with a view of increasing the passenger traffic) that they must now take their stations at the Des Plaines River instead of at Randolph Street bridge. Facts and statistics were pouring in from Galena, also, showing the benefits that would accrue when the line should reach that flourishing city. For instance, in January, 1849, the public were informed that the arrivals in Galena from March 17 to December 6, 1848, were: Keel-boats, 158; flat-boats, 107; that the revenue was \$1,950, and the value of the exports for 1848 was \$1,602,050.40. Furthermore, that "a large portion of these will seek an Eastern market by railroad." The citizens of Galena were shoulder to shoulder with Chicago in the building of this road, but rumors were soon afloat that there was a disposition in certain quarters to cut off that thriving town from the benefits of the road which she was doing so much to build. To allay these suspicions, at the annual meeting held April 5, 1849, the stockholders resolved that Galena was the true terminus of the road, and that "any diversion would be a violation of good faith, a fraud on the stockholders, and an illegal perversion of the charter." Of the \$150,000 loan, authorized in May, 1848, to be negotiated, \$71,700 had then been expended.

Henry W. Clarke, DeWitt Lane, later of Lane's Island, and Major James Mulford, were the commissioners appointed to procure the right of way for the Galena & Chicago Union Railroad, and to assess damages within Cook County. This work was undertaken in March, 1849. The commissioners were accompanied by William B. Ogden, John B. Turner, John Van Nortwick, engineer, James H. Rees, "Ogden's own surveyor," and a few others. When the party reached Oak Park, then called Oak Ridge, the commissioners agreed that the assessment of damages for right of way should be merely nominal, and from this agreement resulted the offer of six cents to each land owner



WOLF'S POINT, CHICAGO, 1832. NEAR THE PRESENT SITE OF THE NORTH-WESTERN LINE
CHICAGO PASSENGER STATION.

along the route. This offer was accepted without dissent, quit-claim deeds were made to the company and the roadway was secured.

The total earnings of the road from the commencement of business in January, 1849, to December 1, 1849, were \$23,763.74; from December 1, 1849, to December 1, 1850, \$104,359.62. By January, 1850, the main line had been extended to Elgin, forty-two miles west of Chicago, and Galena was still cut off from rail-road communication; her ambition finally was not to be realized through the instrumentality of the road which she was helping to build. Another rival for popular favor was reaching out its giant arms to embrace, at least, the territory of a great State.

The superstructure of the road was completed to Elgin, January 22, 1850, the length of the main track from the north branch of the Chicago River to the western terminus being 42.44 miles, which, with side track of 1.88 miles, gave a roadway of 44.32 miles. The amount expended on this superstructure was \$164,131.87. The stock of locomotives and cars, May 1, 1850, was as follows: One ten-ton locomotive (second hand), six-wheeled, two drivers; three fifteen-ton locomotives (new, Norris's), eight-wheeled, four drivers; thirteen double covered freight cars; sixteen double platform freight cars; three single covered freight cars; six single platform freight cars; eleven gravel repairing cars; four hand cars; two passenger cars (new), one of fifty-six and one of sixty seats; two passenger cars (old) forty seats each; two baggage and accommodation cars of eight wheels each.

The progress of the road from June, 1849, to April 30, 1850, is shown in the following table:

1849.	Miles.	Total Receipts.
June,	10	\$ 913.35
July,	15	1,602.52
August,	18	2,743.13
September,	20	4,267.43
October,	22	7,104.93
November,	28	5,899.48
December,	33	4,887.79
1850.		
January,	37	5,195.48
February,	42½	5,029.47
March,	42½	4,893.75
April,	42½	5,794.63
Total,		48,331.96
Expenses of operating,		18,519.82
Net earnings,		\$29,812.14

The number of passengers carried over the road from June 1, 1849, to April 30, 1850, was 37,524.

The Sioux, in 1837, as if to open the pioneer land to this pioneer railroad, ceded to the Government all their lands east of the Mississippi River and all their islands in the said river. The language of this treaty runs:

“All they owned east of the Mississippi and west of the following lines: Commencing at the Chippewa River, half a day's march below the falls; from thence to Red Cedar River, immediately below the falls; thence to the St. Croix River, at a point called the Standing Cedar, about a day's paddle in a canoe above the lake at the mouth of that river; thence passing between two lakes, called by the Chippewas ‘Green Lakes,’ and by the Sioux, ‘The Lakes They Bury the Eagles in’; thence to the Standing Cedar that the Sioux split; thence to Rum River Crossing, at the mouth of a small creek called Choking Creek, a long day's march from the Mississippi; thence to a point of woods that project into the prairie, half a day's march from the Mississippi; thence in a straight line to the mouth of the first river which enters the Mississippi at the east side above the mouth of the Sac River (Watab River).”

This boundary line had been established in 1825 between the Sioux and Chippewa Indians in council at Prairie du Chien. What are now St. Paul, East Minneapolis, and Stillwater are embraced within the above limits. In 1847, at Fond du Lac, the Chippewas of the Mississippi and Lake Superior ceded to the Government the country beginning at the junction of the Crow Wing and Mississippi rivers; thence up the Crow River to its junction with the Long Prairie River; thence up the Long Prairie River to the boundary line between the Sioux and Chippewas; thence south to a lake at the head of Long Prairie River; thence to the sources of the Wautab River; thence down the river to its junction with the Mississippi; thence up the Mississippi to the place of beginning. Another treaty made the same year with a Pillager band of Indians gave the Government important lakes on the Otter Tail Lake and the Crow Wing and Leaf rivers. In 1851, still further marking the retreat of the Sioux before the whites, a treaty was made at Traverse des Sioux, now St. Peter, between the See-see-toan and the Wah-pay-toan bands of Sioux. They ceded all their lands in the State of Iowa to the Government. Also all their lands on the Buffalo and Red rivers, the Sioux Wood River and the Sioux River. The same year the Med-ay-wa-kan-toan and Wah-pay-koo-jay bands of Sioux gave to the Government all of their lands in the territory of Minnesota and State of Iowa.

These last two treaties brought over to the Government, as well, a large strip of Dakota territory and contained nearly one-half of the present State of Minnesota. The Chippewas, in 1854, ceded all of the country bordering upon Lake Superior in the State of Minnesota, including iron and other mines. The City of Duluth was included in this session.

The last treaty made with the Chippewas, for all lands owned or claimed by them in Minnesota, bears date September 22, 1855. Reservations were set aside at the time of this sale for the future homes of the different bands of the Chippewa and Pillager Indians. A treaty of 1863 secured a second affirmation from the Chippewas of the transfer of all their lands east of the Red River of the north and within the State of Minnesota to the Government. These treaties included all the lands within the State of Minnesota originally owned by Indian tribes, except the Red Lake reservation, which was disposed of in 1886.

The Galena Road, soon to become the Chicago & North-Western, was now an established fact. The line west of the Mississippi River was built from Clinton, Iowa, to Cedar Rapids, in 1858. From Cedar Rapids westward twenty-seven miles were completed in 1860, and extended from time to time, and finally reached the Missouri River March 15, 1867. The Union Pacific Railway was commenced (at Omaha) in 1864.

The development of *The North-Western Line* may be followed through a series of consolidations and numerous constructions, under various corporate names and during a series of years, until at this time it comprises 8,528 miles of high-standard railway operating in the States of Illinois, Wisconsin, Michigan, Iowa, Minnesota, South Dakota, North Dakota, Nebraska and Wyoming. Its motto: The Best of Everything. Other railroads, supported by other financial interests, quickly followed in its wake and extended their steel ways southward to St. Louis, westward to Burlington, Dubuque, and Davenport, and northward to Milwaukee. Iowa was tapped, the border land of Minnesota was approached, and a great era of development inaugurated in the years between 1850 and 1860. In this development the Indians took little, if any, part. The first telegram ever received in the Northwest was on January 15, 1848, from Milwaukee to Chicago. The first through telegram from the East was received at Chicago April 6, 1848. The first express service between the Northwest and the East had been inaugurated in 1843. The American Express Company did not enter the new territory until 1851. The United States Express Company was doing business in 1857. The Mexican War of 1847, of course, somewhat diverted attention from the Northwest, but not sufficiently to do

it any particular harm. Illinois sent six regiments to this war. In these regiments, fairly representative of the flower of young manhood in the Northwest at that time, were Ulysses S. Grant, Major-General John Pope, Richard J. Oglesby, and John A. Logan. It is not out of place at this point to call attention to the fact that Joseph Jefferson first came to the Northwest as an actor in October, 1838; that Dan Marble was a popular favorite at that time with James E. Murdoch, James H. McVicker, Julia Dean, Edwin Forest, Junius Brutus Booth, Tom Thumb, and Charles Thorpe. Where Little Turtle had once commanded thousands of braves, a playhouse arose and with it the tragedy in acting and not in reality. In this same decade almost the entire issue of currency in the Northwest used by the people in all their transactions was carried by the late George Smith, then a banker of Chicago, and the late Alexander Mitchell, of Milwaukee. So great was the need of some circulating medium that every man became himself a bank and issued tickets inscribed, "Good for a Drink," or "a Shave," or "a Pound of Tea." After the issues of currency by Messrs. Smith and Mitchell had ceased to be lawful, and before the passage of fair banking laws by Congress, "wild cat" and "stump tail" flooded the Northwest. Railroad building in Wisconsin dates from 1849; but its lines were bankrupt and fragmentary ten years afterwards, and suffered much until further opening for settlement of the beautiful State gave them the support they needed. Iowa's development dated from the crossing of the Mississippi by the Illinois railroads. Minnesota's rapid growth did not commence until after the suppression of the Sioux outbreak in 1862. Nebraska awaited the opening of the Union Pacific Railroad, in 1866, for its first great awakening; and Dakota territory first gained prominence on the arrival of the Winona & St. Peter division of the Chicago & North-Western Railroad and the completion of the Northern Pacific.

In the summer of 1860, roving bands of Sioux appeared in Southern Minnesota and Northern Iowa, committing depredations upon settlers. Quite important settlements had sprung up south of St. Paul along the Minnesota River, and these were unguarded. The coming of the Civil War distracted the attention of the settlers from the discontent of the Indians, who made too-well-founded claims that they had been mistreated by Indian agents. The leader of the Sioux was Little Crow, and one of his important chiefs Chaska. Their raids upon isolated farmers continued through 1861 and down to the summer of 1862, when they suddenly attacked in body the town of New Ulm, massacred a large number of people and started to raid the Min-

nesota Valley. A general alarm was not given until they had killed between 200 and 300 people, and then militia companies were hastily organized and troops placed in the field. Little Crow led the Sioux in all principal attacks and massacres which

THE NEW ULM MONUMENT AND ITS INSCRIPTION.

MONUMENT COMMISSION.

HENRY H. SIBLEY, of St. Paul, Chairman;
JOHN F. MEAGHER, of Mankato;
A. W. DANIELS, of St. Peter;
WM. PFAENDER, of New Ulm, Secretary.

While the battle was in progress, the advance of Captain Charles E. Flandrau's company from Nicollet County, about fifteen strong, under the command of L. M. Boardman, entered the town and the savages withdrew. The defense up to this time was in charge of Captain Jacob Nix. At 9 P. M. of the 19th of August, a large force, consisting of Captain Flandrau's company, from Nicollet County, together with a company from Le Sueur County, arrived and took possession of the town; reinforcements to the number of several hundred subsequently arrived. On the 20th, Captain Flandrau was chosen commander in chief and the defenses were strengthened.

CITIZENS KILLED AUGUST 19, 1862, RETURNING FROM A RECONNAISSANCE.

Almond D. Loomis,	De Witt Lemon,
Uri Loomis,	Ole Olson,
William Tuttle,	Nels. Olson,
William Carroll,	Tory Olson,
George Lamb,	Jan. Tomson.

FLANDRAU.

This monument is erected by the State of Minnesota to commemorate the battles and incidents of the Sioux Indian war of 1862, which particularly relate to the town of New Ulm, 1890.

Honored be the memory of the citizens of Blue Earth, Nicollet, Le Sueur and adjacent counties, who so gallantly came to the rescue of their neighbors of Brown County and by their prompt action and bravery aided the inhabitants in defeating the enemy in the two battles of New Ulm, whereby the depredations of the savages were confined to the border, which would otherwise have extended into the heart of the State.

ROSTER OF THOSE KILLED IN THE BATTLE OF NEW ULM.

Capt. John Belm's Co., New Ulm, 11th Reg't, State Militia,
C. W. Otto Barth, William England, Matthias Meyer, Leopold Senzke, Jacob Castor, Julius Kirschstein, August Roepke.
Le Sueur Tigers No. 1, Capt. William Dellaughter,
1st Lieut. A. M. Edwards, William Lusky.
Le Sueur Tigers No. 2, Capt. E. C. Saunders,
5th Serg't William Maloney, Mathew Aherin, Washington Kulp.
Capt. William Bierbauer's Mankato Co.
Newel E. Houghton, William Nicholson.
Capt. Charles E. Flandrau's Co., St. Peter Frontier Guards,
1st Lieut. Wm. B. Dodd, Max Haack, Jerry Quane, John Summers, Rufus Huggins, Luke Smith.
Capt. Louis Buggert's Co., Capt. Louis Buggert.
New Ulm Co., Ferdinand Krause, August Riemann.
Milford Co., Jacob Haeberle.



The Sioux Indians, located at the Red Wood and Yellow Medicine Agencies on the upper waters of the Minnesota River, broke into open rebellion on the 18th day of August, 1862. They massacred nearly all the whites in and about the agencies. Under the leadership of the chief Little Crow, they proceeded down the river toward New Ulm, and on the 19th of August entered the settlement of Milford, about seven miles west of New Ulm, and killed many of the inhabitants. On the afternoon of the 19th of August a force of about one hundred warriors attacked the town of New Ulm, killing several of the citizens and burning a number of buildings, but did not carry the barricades which had been hastily thrown up.

On the 23d the Indians, six hundred and fifty strong, again attacked New Ulm at half past nine in the morning, and besieged it until noon of the 24th. The assault was vigorously executed and desperately resisted. One hundred and eighty buildings were destroyed in the contest, leaving of the town such part only as lay within the barricades. Of the defenders thirty-four were killed and about sixty wounded. Reinforcements arrived at noon of the 24th under Captain Cox of St. Peter. On the 25th the town was evacuated and the inhabitants all safely conveyed to Mankato.

took place. Alexander Ramsey, then Governor of the State of Minnesota, appointed Henry Hastings Sibley commander of the State forces sent to quell the Sioux. Sibley marched with his command in pursuit of the Indians, defeated them in several skirmishes and battles, released 250 captives held by them and captured 2,000 prisoners. Over 400 of these latter were tried by court-martial and sentenced to be hanged. Of this number thirty-eight were executed at Mankato, December 26, 1862, President Lincoln having pardoned the remainder. A year later, General Sibley led another expedition against the Sioux and drove them across the Missouri River. During 1864 and 1865 so many forts and garrisons were located throughout Western Minnesota and Eastern Dakota that the Sioux never returned to that country as marauders. In fact, it was fourteen years before they caused another outbreak, which led to the death of that gallant soldier, General George A. Custer.

The Indian story of the Custer massacre has never been told, save in fragments — poor fragments at that. But for years after that afternoon of June 25, 1876, there were little chiefs and big chiefs and braves with long tongues that told something or other of what happened — rough pictures of an immortal scene. These tales came to Billings, to Glendive, to Miles City, Standing Rock, and the Black Hills country, into which, after peace was made, the Sioux came as they willed and waited to make Wounded Knee and the Grand River part of the history of frontier warfare.

Custer and the Seventh Cavalry, after forty victorious battles with the Indians in the Southwest during 1867 and 1868, were transferred to the North, and after service at Yankton were stationed at Fort Abraham Lincoln in the early part of 1876, when Sitting Bull's uprising became most serious. General Crook had been unable to make headway against the tribes of Western Dakota and Southeastern Montana, then in revolt, and General Terry determined to take the field himself. He left Fort Abraham Lincoln on May 17, 1876, with Custer, the Seventh Cavalry, 600 strong, and 400 infantry, and reached the junction of the Powder and Yellowstone rivers on June 9th.

Sitting Bull and his warriors were then in a valley between the Big Horn River and the Rosebud Mountains, hemmed in by mountain walls accessible only through rough passes and dangerous water ways. But the precise spot of the hostile camp was not known to Terry, and was never known to the army until Custer burst in upon it June 25th. On June 22d, Custer and Terry were at the junction of the Rosebud and the Yellowstone, McCook was encamped on Goose Creek near the Wolf



WEST IN 1880.

Part of the Chicago & North-Western Railway
built up to 1880 shown thus: —————



EXECUTION OF THE THIRTY-EIGHT SIOUX INDIANS, AT MANKATO, MINNESOTA, DECEMBER 26, 1862.

Mountains, and Colonel Gibbons was at the junction of the Big Horn and the Yellowstone. The effort of Gibbons was to prevent the escaping of the Indians to the north and the Canada line. Crook was watching them on the southeast. General Terry decided that Custer and his force should go down the Rosebud and locate the hostiles, while he (Terry) formed a connection with Gibbons and advanced from the north, and then, when the Sioux were located, have them hemmed in between him and Custer, and either force their surrender or annihilate them.

Riding up the valley with Custer was Captain Tom Custer of Troop C ; Boston Custer, another brother ; his nephew, Adjutant Cooke ; Captain Myles W. Keogh, Yates, Porter, Harrington, and the rest of that brilliant set of fighting men. Detached bands of the young braves, which had been engaged in worrying Reno and Benteen into an awful fright, while De Rudio was lost in the brush and did not reappear for twenty-four hours, were filing through the many passes and defiles leading to a center, at which was Custer. Rain-in-the-Face was at the head of these braves, and Rain-in-the-Face was out for revenge. The most bloody and brutal of the chiefs, he had been captured the winter previous by Tom Custer and confined in a guard house for a murder he had committed. He made his escape ; but the message came back from him, that some day and some time he would be revenged, and he kept his word.

It was almost three o'clock in the afternoon. Custer was already five miles distant from the commands of Reno and Benteen and very close to the right bank of the Little Big Horn. Between him and the main body of the Indian village, and on the river's side, rose a crested butte, fringed at the bottom with brush, shaly and rocky at the top. Sitting Bull was in the valley beyond giving orders. Gall was already moving to Custer's front from the west. Rain-in-the-Face was in his rear. To the right of his command was Red Horse and to the left Little Dog. Kicking Horse, with a detail of braves who had been reconnoitering the necessarily slow advance of the troops, saw that they had finally reached the pocket, river and butte bounded, from which there could be no escape.

There were twenty warriors for every trooper, and each warrior carried a magazine gun of latest make. The troops had inferior arms, and were embarrassed with led horses. Custer's scouts, unmolested by the foe so close to them, brought in word that the center of the Indian village had almost been reached, and then Cooke's message went flying back to Benteen to close in. The trumpeter could hardly have left when out of a defile,



RAIN-IN-THE-FACE.

down upon the soldiers, who had just reached the one butte between them and the village, dashed Rain-in-the-Face and a thousand warriors. From another defile came Little Dog, and then Red Wolf and White Bear, until around Custer and his men there was a perfect cordon of Indians.

Two ways existed by which Custer on a bare chance might escape. He might gain the top of the butte and stand a siege until aid came. Or he might dash down the precipitous slopes to the river and force his way across. Rain-in-the-Face settled what he must do. He directed the fire of the braves to killing the horses of the troopers.

"In five minutes, no time," said White Bear, "no horses remained, and the soldiers were down behind them fighting."

Closer and closer drew the Indian circle. An hour had passed and the sun was creeping down to the western hills. A Crow scout, one of Custer's men, having disguised himself as a Sioux, gained his side and offered him opportunity of escape. He refused it. Many of the fighting warriors that knew him well called on him to surrender. His answer was to fight the more bitterly.

A handful of his men were left, his brothers were dead, the men could no longer fire, cartridge shells were empty, the last



FIRST MONUMENT, CUSTER'S BATTLE GROUND.

act of the tragedy was at hand. No inrush of the Indians was necessary to destroy the few left. Rain-in-the-Face could keep at a distance and have them picked off.



Indian Reservations thus :

THE NO



WEST IN 1890.

Part of The North-Western System built
up to 1890 shown thus : —



KICKING BEAR.

White Bear always claimed that Custer was the last to die, and if this be true, what a sight for gods must have been that death. About him, the dead of five companies of the Seventh Cavalry ; at his feet, the men of his own blood ; on all sides of him, the foe that was still willing to accept his surrender and make him captive ; far in the East, the wife, unwitting of where and how he stood ; but a few miles away Reno, Benteen, Terry, Gibbons.

Surrender ! Custer never knew the meaning of the word. Live, when his men were dead ! He did not know what such a thing meant. Out from a defile came a puff of smoke, the ring of a rifle shot, a flash of flame, and the Colonel of the Seventh had gone to his eternal rest.

After Custer, came the ghost dance and the Sioux outbreak of 1890. The Sioux are the largest and strongest tribe in the United States. In spite of wars, removals, and diminished food supply since the advent of the white man they still number nearly 26,000. They were driven into the prairie 200 years ago by their enemies, the Chippewa, after the latter had obtained firearms from the French. On coming out on the buffalo plains they became possessed of the horse, which enabled them to assume the offensive, and in a short time they were the undisputed masters of an immense territory, extending from the Red River of the north to the Rocky Mountains, and from the Yellowstone to the Platte. A few small tribes were able to maintain their position within these limits, but only by keeping close to their strongly-built permanent villages on the Missouri. Millions of buffalo to furnish unlimited food supply, thousands of horses, and hundreds of miles of free range made the Sioux, up to the year 1868, the richest and most prosperous, the proudest, and withal, perhaps, the wildest of all the tribes on the plains.

In that year, in pursuance of a policy inaugurated for bringing all the plains tribes under the direct control of the Government, a treaty was negotiated with the Sioux living west of the Missouri, by which they renounced their claims to a great part of their territory and had "set apart for their absolute and undisturbed use and occupation"—so the treaty reads—a reservation which embraced all of the present State of South Dakota west of the Missouri River. At the same time agents were appointed and agencies established for them ; annuities and rations, cows, physicians, farmers, teachers, and other good things were promised them, and they agreed to allow railroad routes to be surveyed and built and military posts to be established in their territory and neighborhood. At one stroke they were reduced from a free nation to dependent wards of the

Government. It was stipulated, also, that they should be allowed to hunt within their old range, outside the limits of the



CUSTER'S BATTLE GROUND.

reservation, so long as the buffalo abounded — a proviso which, to the Indians, must have meant forever.

The reservation thus established was an immense one, and would have been ample for all the Sioux while being gradually educated toward civilization, could the buffalo have remained and the white man kept away. But the times were changing. The building of the railroads brought into the plains swarms of hunters and emigrants, who began to exterminate the buffalo at such a rate that in a few years the Sioux, with all the other hunting tribes of the plains, realized that their food supply was rapidly going. Then gold was discovered in the Black Hills, within the reservation, and at once thousands of miners and hundreds of lawless desperadoes rushed into the country, in defiance of the protests of the Indians and the pledges of the

Government, and the Sioux saw their last remaining hunting ground taken from them. The result was the Custer war and massacre, and a new agreement, in 1876, by which the Sioux were shorn of one-third of their guaranteed reservation, including the Black Hills, and this led to deep and wide-spread dissatisfaction throughout the tribe. The conservatives brooded over the past and planned opposition to further changes which they felt themselves unable to meet. The progressives felt that the white man's promise meant nothing.

The white population in the Black Hills had rapidly increased, and it had become desirable to open communication between Eastern and Western Dakota. To accomplish this, it was proposed to cut out the heart of the Sioux reservation, and in 1882, only six years after the Black Hills had been seized, the Sioux were called on to surrender more territory. A commission was sent out to treat with them, but the price offered — only about eight cents per acre — was so absurdly small, and the methods used so palpably unjust, that friends of the Indians interposed and succeeded in defeating the measure in Congress. Another agreement was prepared; but experience had made the Indians suspicious, and it was not until a third commission went out under the chairmanship of General Crook, known to the Indians as a brave soldier and an honorable man, that the Sioux consented to treat. The result, after much effort on the part of the commission and determined opposition by the conservatives, was another agreement, in 1889, by which the Sioux surrendered one-half (about 11,000,000 acres) of their remaining territory, and the great reservation was cut up into five smaller ones, the northern and southern reservations being separated by a strip sixty miles wide.

In 1888, their cattle had been diminished by disease. In 1889, their crops were a failure, owing largely to the fact that the Indians had been called into the agency in the middle of the farming season and kept there to treat with the commission, going back afterward to find their fields trampled and torn up by stock in their absence. Then followed epidemics of measles, grippe and whooping cough in rapid succession, and with terribly fatal results. Anyone who understands the Indian character needs not the testimony of witnesses to know the mental effect thus produced. Sullessness and gloom, amounting almost to despair, settled down on the Sioux, especially among the wilder portion. Then came another entire failure of crops in 1890, and an unexpected reduction of rations, and the Indians were brought face to face with starvation. They had been expressly

and repeatedly told by the commission that their rations would not be affected by their signing the treaty, but immediately on the consummation of the agreement Congress cut down their beef rations by 2,000,000 pounds at Rosebud, 1,000,000 pounds at Pine Ridge, and in less proportion at other agencies. Earnest protest against this reduction was made by the commission which had negotiated the treaty, by Commissioner Morgan, and by General Miles, but still Congress failed to remedy the matter until the Sioux had actually been driven to rebellion. As Commissioner Morgan states : "It was not until January, 1891, after the troubles, that an appropriation of \$100,000 was made by Congress for additional beef for the Sioux."

The Indians became so excited over the promised coming of the Messiah and over the troubles which had beset them for a number of years past, that the Government ordered 3,000 troops into the field in November, 1891, with General Nelson A. Miles in command. Upon the first appearance of the troops a large number of Sioux of Rosebud and Pine Ridge agencies, led by Short Bull, Kicking Bear, and others, left their homes and fled to the Bad Lands. In a short time they had gathered there 3,000 Indians. These were led by Short Bull and Kicking Bear and Sitting Bull and Big Foot. Sitting Bull himself was plotting mischief. His arrest was ordered. His camp on the Grand River was attacked by Indian police and the troops, and he killed. Thus died Tata'nka, I'yota'nke, Sitting Bull, the great medicine man of the Sioux, on the morning of December 15, 1890, aged about fifty-six years. He belonged to the Uncpapa division of the Teton Sioux. Although a priest rather than a chief, he had gained a reputation in his early years by organizing and leading war parties, and became first prominent by his leadership in the Custer massacre of 1876. He it was who, after the great Sioux reservation was broken up in 1889, was asked by a white man what the Indians thought of the treaty which led to this act. With a burst of indignation he replied :

"Indians ! There are no Indians left now but me."

General Miles said of him :

"His tragic fate was but the ending of a tragic life. Since the days of Pontiac, Tecumseh, and Red Jacket no Indian has had the power of drawing to him so large a following of his race and molding and wielding it against the authority of the United States, or of inspiring it with greater animosity against the white race and civilization."

This is the Indian story of the Northwest to the present time. What more shall be said?

Attendant upon the formation and growth of the Chicago & North-Western Railway Co., which now penetrates every part of the Northwest, was the quick opening of farming lands to settlement, the building of new cities and towns, the rapid advent of population, and the creation out of the old Indian hunting grounds of a vast granary for the world.

The Northwest has given Grant, Lincoln, Logan, Bragg, Henderson, Sibley, Rice and Oglesby to the cause of good government. The Northwest has created the modern reaper, threshing machine, plow, earth excavator, dredge, and cantilever carrier to the world at large. The Northwest has replaced the tipi with the home of industry and prosperity. The Northwest sends out from its gateways on Lake Superior and Lake Michigan more than 350,000,000 bushels of grain annually. Her cattle, sheep and hogs converted each year into provisions for man's table aggregate more than 800,000,000 pounds. In India, where the natives are nothing if not poetical, the name has been given to this land of "Mother of Food." When the pioneer railroad—the Chicago & North-Western—was first placing its rails upon her bosom, the center of political power in this Government was in Massachusetts and New York. The Northwest has grown until that center of power has passed from the Atlantic Coast to the four States of Illinois, Wisconsin, Minnesota and Iowa. Her population is the most cosmopolitan in the world for the area it occupies. The Greek, the Turk, the Lithuanian, the Slav, the Arab, the Egyptian, the Chinese, the Japanese, work and live within her confines in harmony with the Scandinavian, the German and the Englishman. She depopulated herself for the cause of the Republic in the Civil War, and it was her armies, lead by her generals, that first demonstrated on the field of battle that secession might threaten and conquer Washington, but never could come northward through the valleys of the Mississippi and the Illinois.

West of the fertile lands now traversed by the North-Western Line is more than one-third of the total area of the United States. Millions of acres of land are yet undisturbed by the foot of the white man or the share of his plow. Of this 76,500,000 acres can be irrigated, and when the water has come to this parched soil it will blossom and sustain the life of 40,000,000 of new population, more than one-half of the present population of the United States.

This 76,500,000 acres the General Government is now studying with a view to finally turning the waters of the pent-up

mountain streams or the artesian upon it. The science of man is to redeem it from the solitude in which it now dwells. Tracts that were barren a decade ago now yield the best of earth's fruits, rewards for the patient toil of the soil cleaver — the Man who made the Northwest, whose sons are opening the Far West, even through the Red Desert, by the plain-home of the Bannack, near to the gorges of the Snake, up to the feet of the everlasting hills of the mountain domain.

The seat of empire of the indissoluble republic is moving rapidly into this region where Iroquois, Algonquin and Sioux once snared the beast of prey or threw the dice of chance in idle play upon a river's bank. The giants of the Northwest, the imperial States of the Upper Mississippi Valley, are almost in the van now. Scan their advance in rank as to population, compared with the other States for a hundred years gone by :

State.	1800.	1820.	1840.	1860.	1880.	1890.	1900.
Illinois, . . .	0	24	14	4	4	3	3
Iowa, . . .	0	0	29	20	10	10	10
Wisconsin, . .	0	0	30	15	16	14	13
Minnesota, . .	0	0	0	30	26	20	19
Nebraska, . .	0	0	0	39	30	26	27
North Dakota, .	0	0	0	42	40	41	39
South Dakota, .	0	0	0	42	40	37	37

And as these stars of progress have moved on, slowly but surely the center of national population has drawn nearer to them, seeking its final approximate resting place by their confines. The changes in this center have been in 110 years :

1790 — 23 miles east of Baltimore, Md.

1800 — 18 miles west of Baltimore, moved 41 miles west.

1810 — 40 miles northwest by west of Washington, D. C., moved 36 miles west.

1820 — 16 miles north of Woodstock, Va., moved 50 miles west.

1830 — 19 miles west-southwest of Moorefield, West Va., moved 39 miles west.

1840 — 16 miles south of Clarksburg, West Va., moved 55 miles west.

1850 — 23 miles southeast of Parkersburg, West Va., moved 55 miles west.

1860 — 20 miles south of Chillicothe, O., moved 81 miles west.

1870 — 48 miles east by north of Cincinnati, O., moved 42 miles west.

1880 — 8 miles west by south of Cincinnati, O., moved 58 miles west.

1890 — 20 miles east of Columbus, Ind., moved 48 miles west.

1900 — 4½ miles southeast of Columbus, Ind., moved 15 miles west.

This is not the hand of Destiny as men commonly use that much-abused word. Destiny is but the worked-out will of man, for weal or woe. His will has shaped the deeds of more than a century for the building of the Northwest, the new birth of the Far West. His will has given to where the cry of the savage rang, the babble of children ; to where the wolf howled, the hum of the mill ; to where the smoke from the tipi crawled skyward, the exhaust of the locomotive leaping to the sun. For what he—Man—is, let another speak.

There was one who stood at Mission Ridge on the 25th of November, 1863, and saw the Northwest charge the mountain side for the cause of the flag ; and when it was over, and the flame of battle had passed, he wrote this of those who scaled the heights that day :

“To living and dead in the commands of Sherman and Howard, who struck a blow that day—out of my heart I utter it—hail and farewell ! And, as I think it all over—glancing again along that grand heroic line of the Federal Epic—I commit the story with a child-like faith to history ; sure that when she gives her clear, calm record of that day’s famous work, standing like Ruth among the reapers in the field that feeds the world, she will declare the grandest staple of the Northwest is Man !”

THE NORTHWEST.

Population of the United States and Territories, . .	{ 1900,	76,295,220
	{ 1890,	63,069,756
	{ 1800,	5,308,483

States.	Area, Sq. Miles.	Population.
Illinois,	56,650	4,821,550
Iowa,	56,035	2,251,829
Wisconsin,	56,040	2,068,963
Minnesota,	83,365	1,751,395
Nebraska,	77,510	1,068,901
South Dakota,	77,650	401,559
North Dakota,	70,795	319,040

Other States in which the North-Western Line operates :

States.	Area, Sq. Miles.	Population.
Michigan,	58,915	2,419,782
Wyoming,	97,890	92,531

HISTORY OF THE NORTHWEST.

ILLINOIS—originally a part of the Northwest territory, and subsequently a part of Indiana territory—was organized as a territory on March 1, 1809. On December 3, 1818, it was admitted as a State.

IOWA—was organized as a territory on July 3, 1838, being formed from a portion of Wisconsin territory ; was admitted to the Union on March 3, 1845.

WISCONSIN — was formed originally from that part of Michigan territory lying west of the present limits of the State of that name; was organized as a territory July 3, 1836, and was made a State on May 29, 1848.

MINNESOTA — was organized as a territory on March 3, 1849, and originally comprised the portion of the former territory of Iowa outside of the limits of the present State of Iowa extending east to the west boundary line of Wisconsin; was admitted as a State on May 11, 1858.

NEBRASKA — was organized as a territory on May 30, 1854, from the northwestern part of Missouri territory. This area was reduced in 1861 by the formation of the territories of Colorado and Dakota; was admitted as a State on March 1, 1867.

DAKOTA — was organized on March 2, 1861, from parts of Minnesota and Nebraska territory. In 1863 the territory of Idaho was formed and part of its area taken from Dakota. In 1882 a small area of Dakota was transferred to Nebraska. The States of North and South Dakota were admitted on February 22, 1889.

PRESENT POPULATION OF INDIANS IN THE NORTHWEST.

Cheyenne River agency, South Dakota, Sioux,	2,557
Area of agency, 2,867,840 acres.	
Crow Creek agency, South Dakota, Sioux,	1,061
Area of agency, 285,521 acres.	
Devil's Lake agency, North Dakota, Sioux-Chippewas, .	3,410
Area of agency, 276,730 acres.	
Fort Berthold agency, North Dakota, Sioux	1,148
Area of agency, 965,120 acres.	
Green Bay agency, Wisconsin, Oneida-Menomini and others,	3,829
Area of agency, 243,583 acres.	
La Pointe agency, Wisconsin, Chippewas,	4,682
Area of agency, 277,526 acres.	
Mackinac Agency, Michigan, Chippewa, Ottawa and others,	7,537
Area of agency, 55,033 acres.	
Medawakanton Sioux, in vicinity of Redwood, Minnesota,	907
No reservation. On land purchased for them individually.	
Lower Brule agency, South Dakota, Sioux,	914
Area of agency, 472,550 acres.	
Omaha and Winnebago agency, Nebraska,	2,375
Area of agency, 250,352 acres.	
Pine Ridge agency, South Dakota, Sioux-Cheyenne, . .	6,456
Area of agency, 3,155,200 acres.	
Rosebud agency, South Dakota, Sioux,	4,451
Area of agency, 3,228,160 acres.	
Sac and Fox agency, Iowa,	388
Area of agency, 2,965 acres.	
Santee agency, Nebraska, Sioux-Ponca,	1,542
Area of agency, 100,275 acres.	
Sisseton agency, South Dakota, Sioux,	1,871
Area of agency, 344,092 acres.	
Standing Rock agency, North Dakota, Sioux,	3,726
Area of agency, 2,672,640 acres.	

White Earth agency, Minnesota, Chippewas,	7,833
Area of agency, 1,978,963 acres.	
Yankton agency, South Dakota, Sioux,	1,728
Area of agency, 269,821 acres.	

To this list is added that of the Indians now on other Western reservations.

Blackfeet agency, Montana, Blackfeet, Bloods and Piegans, 2,022	
Area of agency, 1,760,000 acres.	
Colorado River agency, Mojaves and Chemehuevi,	2,533
Area of agency, 240,640 acres.	
Colville agency, Washington, Nez Perces and others,	3,439
Area of agency, 2,977,820 acres.	
Crow agency, Montana, Crows,	2,003
Area of agency, 3,504,000 acres.	
Flathead agency, Montana, Flatheads and others,	1,998
Area of agency, 1,433,600 acres.	
Fort Apache agency, Arizona, Apache,	1,838
Area of agency, 1,681,920 acres.	
Fort Belknap agency, Montana, Assiboiné,	1,290
Area of agency, 537,600 acres.	
Fort Hall agency, Idaho, Shoshone and Bannock,	1,446
Area of agency, 864,000 acres.	
Fort Peck agency, Montana, Sioux,	1,839
Area of agency, 1,776,000 acres.	
Grand Ronde agency, Oregon, Umpqua and others,	398
Area of agency, 59,699 acres.	
Hoopa Valley agency, California, Klamath,	1,183
Area of agency, 128,263 acres.	
Hualapai agency, Arizona, Hualapai,	859
Area of agency, 730,880 acres.	
Klamath agency, Oregon, Klamath,	1,072
Area of agency, 1,056,000 acres.	
Lemhi agency, Idaho, Shoshone,	503
Area of agency, 64,000 acres.	
Mescalero agency, New Mexico, Apache,	444
Area of agency, 474,240 acres.	
Mission—Tule River agency, California, Mission and others, 3,848	
Area of agency, 276,755 acres.	
Navajo agency, Arizona, Navajo and Moquis Pueblo,	23,141
Area of agency, 7,698,560 acres.	
Neah Bay agency, Washington, Makah and others,	735
Area of agency, 24,517 acres.	
Nevada agency, Nevada, Utes,	562
Area of agency, 640,815 acres.	
Nez Perces agency, Idaho, Nez Perces,	1,658
Area of agency, 214,560 acres.	
Pima agency, Arizona, Pima,	7,870
Area of agency, 495,433 acres.	
Pottawattomi and Great Nemaha Agency, Kansas, Pottawattomi, Sac, Fox and others,	1,152
Area of agency, 121,981 acres.	
Pueblo and Jicarilla agency, New Mexico, Pueblo and Apache,	10,334
Area of agency, 1,322,838 acres.	

Puyallup agency, Washington, Puyallup and others, . . .	1,766
Area of agency, 257,823 acres.	
Round Valley agency, California, Ukie and others, . . .	621
Area of agency, 38,061 acres.	
San Carlos agency, Arizona, Apache,	3,366
Area of agency, 1,834,240 acres.	
Shoshone agency, Wyoming, Shoshone,	1,671
Area of agency, 1,810,000 acres.	
Siletz agency, Oregon, Siletz,	487
Area of agency, 225,279 acres.	
Southern Ute agency, California, Utes,	1,001
Area of agency, 1,094,400 acres.	
Tongue River agency, Montana, Cheyenne,	1,349
Area of agency, 371,200 acres.	
Tulalip agency, Washington, Tulalip,	1,455
Area of agency, 52,623 acres.	
Uintah and Ouray agency, Utah, Utes,	1,711
Area of agency, 3,972,480 acres.	
Umatilla agency, Oregon, Walla Walla and others, . . .	1,013
Area of agency, 157,733 acres.	
Walker River agency, Nevada, Utes,	596
Area of agency, 318,815 acres.	
Warm Springs agency, Oregon, Wasco,	962
Area of agency, 463,999 acres.	
Western Shoshone agency, Nevada, Shoshone,	556
Area of agency, 312,320 acres.	
Yakima agency, Washington, Yakima,	1,909
Area of agency, 800,000 acres.	

SUMMARY.

Total number Indians in original Northwest (1899), . . .	48,878
Total Indian Land Acreage of same (1899),	17,309,115
Total Indians on Reservations (1899),	201,315
Non-tax Paying Indians in the United States (1900), . . .	89,541
Indians in Public Schools (1898),	340
Indians in Contract Schools (1899),	1,439
Value Indian Government School Plants (1899),	\$3,562,760



From Painting by Emanuel Leutze.

“WESTWARD THE COURSE OF EMPIRE TAKES ITS WAY.”—BISHOP BERKELEY.

“No pent up Utica contracts our powers,
But the whole boundless continent is ours.”

—JONATHAN M. SEWALL.

“The spirit moves with its allotted spaces,
The mind is narrowed in a narrow sphere.”

—JONATHAN M. SEWALL.





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